

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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## Chronicle

**Economic Conference.**—The outward show of harmony, recently restored at Genoa by Germany's acquiescence in the decision of the delegates that Germany should

**Poincaré's Speech** have no part in future discussions of Russian affairs and by Russia's acceptance of the conditions laid down

by the Allies as preliminary to further negotiations, was more or less destroyed on April 24, by the speech made by the French Premier at Bar-le-Buc. Lloyd George has been spending every energy in the effort to have concerted action and to secure the adoption of a non-aggressive policy for Europe. Just when he seemed to be making substantial progress in that direction, M. Poincaré declared that France was prepared to protect her interests, if necessary, alone, and, if it should become imperative, by force. Speaking of reparations, he said:

If Germany resists, and if at the appointed time the Reparations Commission records deliberate failure on the part of Germany, the Allies will have the right and in consequence the duty to take measures to protect their interests—measures which doubtless it would be infinitely better for them to adopt and apply in common, but which, according to the terms of the treaty, can, if necessary, be taken respectively by each of the nations concerned, and which Germany is obliged by the terms of the Treaty

of Versailles not to consider as acts of war. We ardently desire to maintain on this capital occasion the cooperation of all the Allies; but we will defend, in full independence, the French cause and will let fall none of the weapons the treaty give us. We will not allow our unhappy country to succumb under the weight of reparations beside a Germany that declines to make the effort necessary to discharge her debt. . . .

Everything that goes on in Germany looks as if the Pan-Germans were awaiting an occasion to foment troubles in the East and retake by force the Polish territory taken from Germany by the treaty. It is indispensable that the Allies retain in Germany efficacious means of control on aeronautics, armaments and military organization. As for us, we are determined in any case to keep what was given us by the treaty which our heroes bought with their blood.

This speech, together with the fact that military orders were issued both in Belgium and France that had the appearance of preparing for mobilization, caused serious anxiety, and led Mr. Lloyd George to make the following statement:

Premier Poincaré's speech was a very serious declaration made without any consultation with the Allies and is not calculated to improve cooperation among the Allies. It has nothing to do with Genoa, but French opinion is undoubtedly being inflamed by misstatements alleging that the British are pursuing a policy of secret talks. It is untrue that I saw Leonid Krassin on Friday, as has been stated. Our policy is that we have no quarrel with the Russian people and do not fear a German-Russian menace, but we are determined to prevent Europe from again becoming a shambles. We want to adopt an open, humane policy, but the attitude of delegates toward a settlement makes our work difficult. We cannot continue to bargin.

With a view to clearing up the situation, the British Premier had it announced at the Genoa Conference that a meeting of the signatories of the Versailles Treaty would be held at Genoa. M. Poincaré, adhering to his frequently announced policy, that France would not consent to discuss either reparations or disarmament or previous treaties at the Genoa Conference, promptly declared that he would not attend such a meeting, should it be held. It was, nevertheless, decided that the Executive Council of the League of Nations should hold a session at Genoa on May 11, irrespective of whether the Economic Conference were finished or not, and should take up such matters, among others, as the Economic Conference should refer to it. M. Poincaré, in his speech, made other statements in which he insisted that the French ideas about the Genoa Conference should be rig-

idly observed, and frankly declared that the French delegation might find it necessary to withdraw:

The understanding between Russia and Germany has not seemed to our allies to justify the immediate and total abandonment of the work begun at Genoa. We have stood by them in a spirit of solidarity. But, despite this new proof of our pacific spirit and conciliatory intentions, we are all the more firmly attached to the ideas which the Cabinet set forth before Parliament. If the French delegation cannot make them triumph at Genoa, we shall have regrettably to discontinue collaboration in the Conference.

It is said, however, that the Conference will continue even in the event of France's withdrawal.

The Russian situation remains unsettled, although the Allies are endeavoring to frame definite proposals, indicating the conditions under which they would consent

to aid in the rehabilitation of Russia.

**The Russian Situation** The main difficulty arises from the position that the Russians have taken as a result of their nationalization of property. The Allies are willing and eager to give assistance to Russia, but they naturally demand that the rights of their own nationals shall be adequately protected.

The representatives of the Soviet Republic are making this extremely difficult by their insistence that no individual native or foreigner can own property in Russia.

**Nationalized Property** Rakovsky, during a meeting of the experts, declared that Russia would not give back property owned by foreigners, whether in the form of railroad stock, factories or shares in industries, but on the other hand demanded that property owned by Russians in foreign countries should be handed over to the Soviet:

We have nationalized property, so we cannot let individuals own it, whether Russians or foreigners. But you have not nationalized property. That makes it different. . . . We cannot give your money back because it has been nationalized, but you can give our money back because it has not been nationalized. If you were to turn Communist and nationalize money and property we would not ask you to give it back.

M. Tchitcherin has spoken in the same sense. He maintains that the Allies are blocking the agreement on the ground that a few foreign property owners are demanding the return of their property, although this is in opposition to the Soviet sovereignty. He is willing to concede the use of such property under conditions to be determined:

It is quite clear that the maintenance of our sovereign rights and our principles for the reconstruction of Russia are to be strictly observed. To give to former owners the use of their property is, therefore, possibly only in conformity with our sovereign laws and only when our fundamental laws permits this step in our policy of reconstruction, that is, in cases where our economic plan of reconstruction is not thrown aside. . . .

Our Government is competent to decide what claims it considers just. . . . It is obvious that the only serious obstacles to peace with Russia and to a general reconstruction are the pre-

tension of a few former owners. Russia has gone far in its concessions, but it cannot return to the old social and economic system. We are faced with the great work of reconstruction and a general compact against aggression. It is only the pretensions of a very small body of former owners of property in Russia that stand between us and these aims.

Notwithstanding the startling nature of the Russian pretensions, the British have found a way out of the difficulty which reconciles the Russian refusal to admit pri-

Now British private ownership of property with the demands of the delegates to the Conference

**Formula** formula that property formerly owned by their nationals should be returned to them. The plan provides that the former owners of property in Russia shall be given long leases, for instance, for ninety-nine years, while the title to such property shall rest technically with the Soviet.

Should Russia accept this solution, the Allies, under the British plan, would declare that they are ready to extend aid, for they are willing to form a consortium or international corporation by means of which capital will be extended. Guarantees, however, must be given of such a nature as will restore confidence. The restoration of confidence must rest on assurances that Russia's debts will be paid, that foreign-owned property will be paid for or restored, at least in the form of long leases, and that newly acquired property rights will be respected. France has not accepted this formula. Twelve conditions must be fulfilled by Russia, if France is to extend aid. A summary of these conditions follows:

(1) A pledge to cease Communist propaganda abroad; (2) recognition of the debts of the Russian Government to other Governments and arrangements for payment; (3) the powers will grant a moratorium and facilities for payment; (4) facilities for payment will also be accorded for debts of nationals to foreigners; (5) the Soviets recognize and bind themselves to meet financial obligations contracted by themselves and former Russian Governments and by local authorities; (6) before December 31, 1922, the Soviets engage to conclude an arrangement with the holders of Russian bonds for reestablishing debt service; (7) if an agreement is impossible the Soviets agree to accept the decisions of a mixed arbitral commission, the president of which is to be nominated by the Supreme Court of the United States, the League of Nations or the World Court; (8) the Soviets agree to arrange for restitution of foreign property taken over by them; (9) when property is identifiable it must be given back with payment for deprivations of use and damage; (10) when property cannot be found or is not returnable, indemnity must be paid for it, in case the Soviets cannot agree with the foreign owners they shall accept the valuation of a mixed tribunal of one Russian, one agent of an interested Government, and one member named by the Supreme Court of the United States; (11) in Russian enterprises in which an important interest formerly was held by foreigners those interests must be returned to the former owners; (12) the amounts due for private property shall be paid by new Russian bonds bearing 5 per cent interest to a total to be fixed by a mixed tribunal.

While the Allies were striving to reach an agreement with regard to Russia, Tchitcherin wrote a threatening note to Premier Faata, the Chairman of the Conference,

calling attention to the fact that no reply had been made to the recent Russian concessions, protesting against the exclusion of Russia from the meeting of the Russian Commission, and declaring that Russia would withdraw her proposals unless they are answered at once.

**France.**—In addition to the work accomplished for the study of present-day social problems mentioned in AMERICA, April 22, P. Doncoeur, of the Paris *Etudes*,

**Catholic Social Works** mentions the *Secrétariats Sociaux* or Social Bureaus found in such large centers as Paris, Bordeaux, Lyons, Marseilles, Toulouse and now becoming more and more numerous. Their aim is to popularize Catholic doctrine, to collect information and data, to make social surveys, to draw up plans, to keep trace of legislative enactments. In order to keep in contact with one another, they publish a bulletin and recently formed a union or federation.

In the sphere of the directly practical order, continues P. Doncoeur, we meet with the *Confédération Française des Travailleurs Chrétiens*, the French Confederation of Catholic Workingmen, with headquarters at Paris in the Rue Cadet. It was formed a few years ago by a handful of earnest and fervent Catholic clerks and employes in the commercial houses of the capital, former pupils of the Christian Brothers, and has already become a power for good. In Paris and several other cities, as well as in provincial districts, it counts as many as 140,000 members. Even in official circles and the most influential commercial institutions, it exercises a salutary influence on all questions relating to labor. Similar in practical aims, though in a different field, must be mentioned the *Union Centrale des Syndicats des Agriculteurs de France*, which in 1912 counted 2,300 syndicates and more than 700,000 members. This Farmers' Union has no formally expressed religious program. But it stands for principles of order and for the organization and mutual help and collaboration of all those belonging to the same calling. Side by side with this union, the Catholic Farmers' Union was founded, whose platform is an openly religious one and which in its own way endeavors to emulate the work of the first organization.

In a more restricted field, the *Union Syndicale des Ingénieurs Catholiques*, 368 Rue St. Honoré, Paris, is accomplishing fine results. It dates from 1906 and is now manifesting greater activity than ever. It counts about 1,700 active or honorary members, and about 1,000 candidates or probationary members now studying in the schools for higher and more specialized branches. In addition to its present headquarters it has sections in the provinces, at St. Etienne, Lyons, Bordeaux, Nancy, Grenoble. In the near future it will add others at Lille and Toulouse. The religious fervor and piety which animate these picked young men from the great engineering schools is one of the most consoling signs of the times.

Among the most enthusiastic workers for Catholic

social action must be counted the members of the *Association Catholique de la Jeunesse Française* founded thirty years ago by the Count de Mun and Robert de Roquemont. This splendid organization now has 100,000 members on its rolls. It extends its clubs and centers to every part of France and more especially to the rural districts. Not all French Catholics have enlisted under the same social banner. But the vast majority are loyal supporters of the Catholic social movement and program. They recognize MM. de la Tour du Pin and de Mun as well as Bishop von Ketteler as their forerunners and masters. Other Catholics, jealous of anything like State intervention, favor greater "individualism" and freedom in their program, less "unionizing" and organization. They follow the guidance of their organ, *La Revue Catholique des Institutions et du Droit*.

Besides this many French Catholics are to be found adhering to two different movements or schools, neither bearing any "confessional" or religious label. One is the movement or school determined and founded by the famous Frédéric Le Play. Its followers are made up of serious-minded students, deeply versed in all facts and manifestations of the social question and who are skilful and conscientious sociological experimentalists. They are distrustful of innovations as well as of any intervention or interference by the State. Their organ is the *Réforme Sociale*. The other school is more modern in its ideas and tendencies. It might be termed the individualist school. This group labels itself La Démocratie, and has for organ a review of the same name. Of this school M. Marc Sagnier, now Deputy from Paris, and the former founder and editor of *Le Sillon*, is the head.

**Haiti.**—These charges relating to the seizure of the Republic of Haiti by the United States were last week laid before our Secretary of State by a delegation con-

**Charges by Leading American Citizens** consisting of eminent American lawyers: (1) The presence of our military forces in Haiti after the disturbances of July 27-28, 1915, had quieted down was violative of well-recognized American principles.

(2) The seizure and withholding by our forces in 1915 of Haitian national funds was a violation of international law and of the repeated professions by responsible American government officials of our position and attitude toward Latin-American Republics and weaker governments.

(3) The imposition and enforcement of martial law without a declaration of war by our Congress and the conduct of offensive operations in Haiti by Admiral Caperton prior to the acceptance of the treaty by Haiti were equally clear violations of international law and of our own Constitution.

(4) The methods employed by the United States in Haiti to force acceptance and ratification of the treaty framed by the United States, namely, the direct use of military, financial, and political pressure, violate every canon of fair and equal dealing between independent sovereign nations and of American professions of international good faith.

(5) The maintenance in Haiti of any United States military force or of the control exercised by treaty officials under cover of the treaty of September, 1915, amounts to a conscious and in-

tentional participation in the wrong of the original aggression and coercion.

(6) The present native Government of Haiti, chosen in 1915, unsupported by any elected representatives since 1917, being now at the end of its term of office, no negotiations should take place with such Government which involve the future of Haiti or which can in any material respect affect its future.

(7) The functions of a department of colonies and dependencies assumed by the Navy Department and conferred on it by mere executive action are unauthorized by Congress or by other sanction of law, and should be condemned as essentially illegal and as a usurpation of power.

(8) We declare, without qualification, that the honor and good name of the United States, the preservation of the sovereignty and the cherished liberty of Haiti and her right to fair dealing on the part of the United States, as well as the possibility of assuring the continuance in the future of honorable and amicable relations between our country and Latin-America, based on trust and confidence, all require:

(a) The immediate abrogation by the United States of the treaty of 1915, unconditionally and without qualification.

(b) The holding of elections of representatives to the legislative bodies of Haiti and of a President by the free will of the people at an early day.

(c) The negotiation of a new treaty with a new Haitian administration for friendly cooperation between the United States and Haiti upon such terms as shall be mutually satisfactory to both countries and by the methods that obtain between free and independent sovereign states.

In addition to the "Twenty-four Lawyers' Report" and "Address Against the American Occupation of Haiti" was also filed with Secretary Hughes. It was signed by a committee of the National Popular Government League, whose president is Senator Robert L. Owen, and was sustained by the Foreign Policy Association of New York. It supports the brief drawn up by the lawyers and further charges that the diplomatic and military forces of the United States Government are being used to permit the economic, industrial and financial exploitation of Haiti and Santo Domingo by New York banking interests.

Another action of our Government which has favored the investment interests and worked havoc with the people was the executive fiat by which Admiral Caperton, acting under orders from Washington, set the exchange value of Haitian *gourdes*, nominally approximating the American dollar, at *five to one*. The Haitian monetary unit is depressed four-fifths and labor is paid in cheapened *gourdes* at the rate of about twenty cents a day. This wage-rate of twenty cents per day has actually been set out in advertisements as an inducement to the public to buy stocks and securities of the newly organized Haitian investment companies, and the wage-rate of \$1.75 per day in Cuba is given in contrast. . . . Here then is disclosed the only class of American citizens who have promoted and defended our seizure of the Island. Its real effect, if not, indeed, its purpose, is to pave the way for economic exploitation, illegally imposed by the force of American arms!

The document appeals to the Administration that it may not concur with the preliminary report, or any final report, of the Senate Committee of Investigation recommending the maintenance of our military forces in the Island. The decision of our Government, it says, will affect the welfare and destiny of the United States quite as much as of Haiti. "It will decide whether we remain a democratic republic

or pass to a financial imperialism like those in Europe."

On Saturday, April 29, a formal call was made upon Secretary Hughes by the delegation which had drafted these documents. While courteous enough, the Secretary briefly replied that he must regard these statements "as most inadequate and one-sided." He himself, he said, was "advised intimately and directly with regard to the conditions in Haiti, while he had also the reports and informal communications from the investigating Committee of Senators who had visited Haiti. In the light of this knowledge he must regard the statements submitted to him as "extremely inadequate."

No hope was therefore held out of a speedy termination of the extraordinary conditions, described by Moorfield Storey as entirely unauthorized by our Constitution.

**Rome.**—The Holy Father has lent his powerful influence to prevent the failure of the Economic Conference, by making an appeal to the Governments represented and

**The Pope's Letter** to their peoples. This appeal took the form of a letter addressed by the Pope himself to Cardinal Gasparri, the Papal Secretary of State, which was published in the *Osservatore Romano* in its issue of April 30. The Supreme Pontiff begs all the participants in the Conference to unite their efforts to procure the common good and so to further the interests of the individual nations:

But since this cannot happen without God's saving grace, We again exhort most warmly all Christian peoples to pray for it, repeating in favor of civilization the beautiful prayer which We wrote for the Church during Holy Week, saying: "God, our Father, we pray Thee graciously pacify, unite and keep the peoples of all cities and countries, giving a quiet and peaceful life to all the inhabitants thereof, that they may glorify God Almighty, their Father."

Who can think, without trepidation, of the consequences of the Conference's failure, of the magnitude of the misfortune that would result if even this Conference were to fail in its attempts at sincere pacification and lasting agreement? How much more serious would be the dangers threatening Europe, with the prospect of even greater sufferings and dangers of conflagrations, which would pull down the entire Christian civilization, because, as St. Thomas says, "People driven to despair will audaciously attempt anything."

Nobody can doubt that the happy issue of such a great congress, wherein the representatives of almost all the civilized nations meet together, will be a historic date for Christian civilization, especially in Europe. The people who have suffered so severely during the past conflict and from its recent sad consequences rightly desire that the Conference, as far as possible, may be enabled to remove the danger of new wars and provide in the quickest manner possible for Europe's economic reconstruction. The Conference will have well deserved the gratitude of humanity by thus preparing almost a new era of peace and progress.

The Holy Father expresses, with special emphasis, his sympathy for the peoples of Eastern Europe.

The representatives at the Holy See were requested to bring the letter to the notice of their respective Governments and peoples. Already there has been a marked reaction in favor of conciliation as a result of the Pope's appeal.

# Causes of the Depopulation of France

A. J. CASTRAIN

Special Correspondent for AMERICA

**A** NUMBER of causes have combined to bring about a perilous population-problem in France. As diverse as they are, in their last analysis, they take their origin in the spirit that is the soul of Neo-Malthusian doctrine: the spirit of materialism and egoism, worldly gain and avoidance of the clear call of sacrifice as embodied in duties and responsibilities.

Recently a Frenchman addressing an audience in London on the birth-problem of France laid much stress on the law of natural degeneration which is alleged to follow culture and civilization, understood in the sense that its possessors become naturally sterile and, therefore, even if they would, can have no children. The theory that natural barrenness is one of the causes of France's alarming birth-shrinkage finds few supporters and this because it is founded on hypothetical reasonings instead of facts. The French who emigrated to the colonies and Canada have not been afflicted by the ravages of this "natural law of regeneration," nor would anyone seriously maintain that the Provinces of France where the birth-rate is lowered are superior to Brittany or Normandy as regards culture and civilization.

An economic cause, however, is advanced which cannot be so lightly dismissed. France is an agricultural country. It has about four to five million rural proprietors who with their families and workers make up, according to Charles Gide, formerly professor of economics at the Sorbonne, one-half of the population of France. The famous article 826 of the Code of Napoleon regulating the transfer of property by inheritance affects the birth-rate adversely especially among the peasant population. It gives to each of the children the right upon the death of the father to demand an equal part of his landed possessions, and not merely the equivalent in the form of money or some other kind of property. The landowner is not free to dispose of landed possessions by way of last testament; the free disposal of property by bequest is very much restricted. The result is that the more children there are so much the more will the land be cut up after the father's death. To avoid this, a man prefers to have but few children. If he has a son and daughter, he is considered so fortunate that the language of the people has phrased it as a *choix de roi*, a king's choice. It permits him so to marry off his son and daughter that by clever property exchanges with his neighbors he can not only conserve intact his property, but often even consolidate it still more. Materialistic and egoistic calculation animates this system; it accounts to a large extent for the fact that sixty-six per cent of the French families have no more than two children, thus

giving reason to the term often found in German literature on this subject, *das Zweikindersystem Frankreichs*.

The law regulating military service is also made responsible for the low birth-rate. The burdens of this service are not equally distributed. A family with one son is obliged to contribute three years' service toward military preparedness, whereas a family of five sons is obliged to render fifteen years of service without any special compensation. In the event of war the sacrifices demanded of large families are still more burdensome. To what extent the military-service law is responsible for a lowered birth-rate is obviously difficult to determine with precision, but the fact that legislation has lately made some alterations favoring large families permits the conclusion that it had been one of the factors promoting a decline in the birth-rate.

Whatever the influence of these causes, it remains true that they would have been of little avail had the morals of the nation not been persistently undermined by irreligious education and cruelly sapped by systematic Neo-Malthusian propaganda. Here is found, according to the best authorities, the root of the evil. In a smashing indictment against this national vice, covering over 600 pages, M. Paul Bureau, professor at the *L'Institut Catholique* in Paris, in his latest work called "*L'Indiscipline des Moeurs*," underscores the conclusion that "all legislative or economic reforms will be vain if it is not accompanied by a profound reform of morals and of moral dispositions." None less than Clemenceau spoke of the raising of the birth-rate as a work of moral reform, and Deschanel characterized it pithily by saying that the sterility of the will to have no children must be cured if there is to be a cure at all.

Neo-Malthusian propaganda clothed itself in the form of literature and art. Incalculable harm has been done by the school of the romanticists who by means of the novel and the theater proclaimed a doctrine of free love, asserted the right of sexual relations apart from assuming the responsibilities of motherhood, made bold to state, as did Alfred de Naquet, who is hailed as the father of the law of divorce, that chastity is unnatural and that its observance is harmful to the health, and even went so far as to declare that marriage is one of the most barbarous of institutions. They instilled a poison which completely vitiated the moral and social body of France. These ideas emboldened M. Dunover, prefect of the Somme Province, in the last century to send a circular to all the mayors under his jurisdiction advising them to exhort their subjects to see the advantages of a small family, other prefects following the example. The French Academy awarded the

Monthyon prize of 3,000 francs in 1851 to a work which championed the thesis: happy the country where public and private prudence have combined to impede a too rapid growth of the population. These are but a few of the hundreds of other facts demonstrating the calculated and highly organized propaganda for a lowering of the birth-rate. Its wickedness is made manifest today in the large depopulated areas of France. From the bourgeoisie, this evil seeped down to the Socialistic proletariat which was literally flooded with crudely worded leaflets and pamphlets advising them to take up contraceptive methods. To what extent their activities were organized should be indicated merely by the fact that they formed workers' groups of Neo-Malthusians; these were federated into a national confederation; special newspapers were founded to foster their movement. The sanctity of marriage already seriously menaced by the divorce-clause of the Constitution of the Revolution of 1791 became the playing of these pernicious ideas. Leading French newspapers publicly advertise the announcement of divorce lawyers guaranteeing the successful issue of divorce proceedings within three months time. The twenty per cent increase in divorces since the war is evidently not conducive to a higher birth-rate. Neither are the 500,000 abandoned women of France a factor acting favorably on the birth-rate. If illegitimate births have steadily declined in the last four decades it is due, according to careful observers, to the dissemination of contraceptive ideas among the unmarried, as also to a wide-spread practise of criminal operations. Professor Lacassagne of Lyons comes to an estimate of about 400,000 abortions each year for the whole of France. It means that within a period the same as that of the Great War, French fathers and mothers caused as many of their own flesh and blood to be killed as there were French soldiers killed by the invading German armies at Verdun, at the Marne and the Somme, in the Argonne and in Flanders.

French public opinion has been awakened by the horror of these conditions. What remedies it proposes will be considered in another article.

### An Ancient American Parish

JOHN E. KEALY

THE recent death of the Rev. Joseph Aherne, pastor for more than a quarter of a century, of St. Joseph's Church, Eastport, Maine, naturally attracts attention to this old, as well as one of the most eastern, parishes in the United States. Looking out over the rippling waters of Passamaquoddy Bay, from its beautiful site on Moose Island, Eastport can trace its early history back to the closing years of the eighteenth century. Yet distant as this now seems from our time, it does not approach the years that have passed since Mother Church has exercised her influence, or settled her missionaries on these shores. Long before the pilgrim had trod the rocky sands

of Plymouth, the humble Catholic missionary had delivered the Divine message to the dusky children of the Western world.

To this charming bay which now washes the boundaries to two great nations, the illustrious Champlain came in the summer of 1604, to establish a colony. Under the orders of his chief, DeMonts, this great Catholic leader carefully explored our New England coast, entered our rivers and harbors, finally to settle on a little island about fifteen miles up the river from modern Eastport. To this island called by the Indians *Muttoneguis* together with the river which washed its shores, the now historic appellation *Sainte Croix* was given. This name was afterwards appropriated for the first Catholic Church erected in Boston, for the first Catholic college opened in New England, in memory of what, after all, must be considered as the first efforts to implant Christian truths in the hearts of the New England Indians; for here they were first brought in contact with the Catholic priest; here they learned their first lessons, tasted of the delights, the consolations of our holy Faith.

While the efforts of DeMonts to plant a colony on Holy Cross Island, may have been doomed to failure in a material sense, as is amply attested by the abandoned homes of Champlain's model village, a year later, yet we must pause to express our admiration that seeds of Christian truth here sown for the first time by the Catholic priests who accompanied the otherwise ill-fated expedition have never ceased to bear fruit. The noble Passamaquoddyes have long directed their frail barken canoes up and down Holy Cross River, to and fro across Passamaquoddy Bay. In all our struggles for the maintenance of our liberties, they have been our loyal allies, but whilst traveling hand in hand with us, they have not for a moment forgotten these early Christian lessons, or ceased to welcome the Catholic missionary to their humble homes. Times there have been when the priest came but seldom, when his visits were few and far between, but there has never been a moment when the faithful Passamaquoddyes were not ready to travel far to revive the ministrations of their Church.

About the time the first white settlers were locating at Moose Island, now Eastport, the Indians appear to have taken up their permanent residence at *Sybaik* or Pleasant Point where they have since remained.

On this spot, rightly named, for nearly a century and a half, they have enjoyed the ministrations of the few wandering priests that toiled through our trackless forests for the salvation of Christian souls. While the present parish of Eastport did not then exist, it was nevertheless in germ, and was brought into reality through the fidelity of the Catholic Indians, among whom it is our privilege to meet the men who laid the foundations of our magnificent New England Church. Fresh from the fulfilment of their duties at Pleasant Point these heroic, zealous men sought out the few struggling Catholic families in the neighboring

settlements, gathered them for Divine services, finally to establish what has since been the frontier parish of St. Joseph at Eastport, Maine. Their task was one more easily recorded than done. To seek out the scattered children of the Church; to find them after long years of isolation, unfed and unnourished by the sources of Christian life was indeed a task worthy of apostolic zeal, a task which gave no assurance of reward or recompense save on the eternal shores. For a period of over twenty-five years the spark of faith was kept alive at Eastport and Pleasant Point through the zeal and sacrifices of Francis Ciquard, John Cheverus, and James Romagné, illustrious French exiles whose memories should be ever dear to the children of the Catholic Church in America. In a letter under date of July 31, 1797, the first Bishop of Boston, John Cheverus, writes at length on his first visit to Pleasant Point, mentions that it was his intention to visit the few Catholics in the neighborhood as well as several gentlemen who had called on him. He was simply at this time the missionary priest, Father Cheverus. From an old diary kept by the Rev. Ephrem Abbott, we learn that some years later, June 30, 1811, the Catholic Bishop Cheverus gave a discourse, in a Protestant church, on the character of St. Paul.

The Indian missionary, James Romagné, continued to visit the few Catholics of Eastport until his return to France in the fall of 1818. The next priest to take up the burdens of frontier missionary life was the famed Father Charles Ffrench, O.P., brother of the Protestant Bishop of Galway, Ireland. Father Ffrench came to Pleasant Point and Eastport in the early spring of 1827 to prepare for the coming of Benedict Fenwick, second Bishop of Boston, who made his first visit to the Passamaquoddy Tribe and Eastport in the summer of 1827. Like his illustrious predecessor, Bishop Fenwick delivered a sermon in one of the Protestant churches of Eastport.

Before leaving Eastport, Bishop Fenwick selected a lot and started a subscription for the erection of a Catholic church, a project which was soon carried into effect by Father Ffrench, who laid the corner-stone in May the following year.

Opening the old baptism and marriage records of St. Joseph's Church, one notes that the parish has been served by many a man whose fame is nearly a byword in New England church history. We meet here Fathers Cronin, Demiller, Flood, Kirnan, McMahan, Carraher, Boyce and O'Donnell; the Jesuit Fathers, Bapst, DeNecker, Force, Kenedy, Pacciorni, Vigilanti and Moore; again, Fathers Parrish, Mochell, Gillen, Murphy, Imasso, Durnin, Vetro-mile, Carnes, Lee, Mattocks, Adams, Wiessel, Coffey and the Rev. John O'Dowd, late pastor of Sacred Heart Church, Portland. Jesuits, Dominicans, Benedictines, French missionaries and illustrious diocesan priests all tilled this old-time mission field which was entered by the youthful Father Aherne in the early spring of 1896. Born in Portland, July 27, 1859, ordained in Paris by his Emi-

nence, Cardinal Richard, June 27, 1893, Father Aherne came to Eastport with all the enthusiasm and piety of his youthful priesthood undimmed. His short stay among the good people of Lewiston where he labored faithfully and zealously under the guidance of the late Right Rev. Mgr. Wallace; his experience as acting pastor in the now ancient parish of Whitefield and Damariscotta only served to deepen that childlike piety and whole-souled devotion to duty which characterized the years of his stay on the beautiful shores of Passamaquoddy. Of a retiring disposition, by nature trusting and confiding, with a sense of duty which kept him constantly in touch with his devoted people, we see realized in a pastorate of twenty-six years the fondest hopes that can gladden the heart of a priest.

To tread the old familiar paths sanctified by the footprints of sainted missionaries long since gone to their reward, to guide and direct the ever-faithful Passamaquoddy, to keep the lamp of faith burning in their hearts, to foster their love and devotion for all the pious practises of Mother Church that have been the glory of their race since the first bearer of Christian truth trod the beautiful *Sainte Croix* Valley, may be said to have been the life work of Father Aherne. Of all the pastors who have labored for the evangelization of souls in these distant fields, the only one to approach Father Aherne in years of service was the humble and devoted French missionary priest, Father James Romagné, who driven from his native land by the awful fires of the French Revolution, came and spent eighteen years, the very cream of his existence, in the then cheerless surroundings of an Indian settlement.

Years of Christian practises have not changed the nature of our few remaining Indians. As regards our holy Faith they have always been children to whom their priest has ever been a father in Christ. To him they have always been accustomed to bring their cares both small and great; from him they have sought that guidance and direction so essential for their welfare in life.

That Father Aherne sought to be all in all to his faithful Indian parishioners is evidenced by the material progress that has been theirs during the years of his pastorate. Their church, school, and convent have all been renewed, so that today, this old historic tribe may be said to have prospered both spiritually and temporally through the devoted ministrations of their departed pastor.

As a man of prayer, as a man scrupulous to a fault in the performance of his duty, as a man whose sole object in life seemed to be the religious perfection of his people, Joseph Aherne will be long remembered by the devoted Catholics of Eastport, who in spirit will often visit the family lot in Calvary Cemetery, Portland, where all that was mortal of their faithful pastor now rests, to pray for the repose of his immortal soul, to wish for him what he has so often asked for them and theirs, the last prayer of the Christian in behalf of his dear departed to a kind and loving Creator, that he may rest in peace and abide in everlasting light.

## Ireland Today

JAMES LYNCH

*Special Correspondent for AMERICA*

**T**HIS morning, by the merest chance, I met with a Napper Tandy in the person of a distinguished American journalist, who took me by the hand and inquired: "What about Ireland? How goes it now?"

It is just four months to a day since last we met. On that occasion we stood for several hours, between midnight and dawn, in the shelter of the eaves at No. 10 Downing Street. Outwardly, all was cold, dismal and cheerless, but inwardly our souls were afire with a new hope, a new joy, a new gladness. It had been whispered to us by a member of the British Cabinet that an agreement had been reached between the representatives of his Majesty's Government and the Irish plenipotentiaries and that peace for Ireland had come at last. I can recall how enthusiastically I pointed out to my friend the glorious possibility of an Ireland peaceful and happy.

This morning when I met him I was tempted to run away. But I didn't. I tried to look him squarely in the eye. I summoned up all the courage at my command and I said, quietly but distinctly: "It's the most distressful country that ever I have seen, For they're hanging men and women for the Wearing of the Green."

And that is exactly what they are doing in Ireland today. Never mind about this most recent agreement between the representatives of the Provisional Government and Sir James Craig. The fact is that for several months now and up until the very day on which this is written they are hanging and shooting and blackjacking and sandbagging men and women in Ireland. Why? For the "Wearing of the Green"—in some parts, for professing the ancient Catholic Faith of Ireland; in some others, for adherence to a particular political program either for or against the new Free State.

The situation is hardly good in the South of Ireland. It is distinctly bad in the North. In the city of Belfast and throughout the Ulster territory hardly a day goes by that murder is not committed openly or covertly. Sometimes it is the men who are murdered. At other times it is the women or girls, and not infrequently it is the children. Occasionally, little babes, hardly able to creep about, are shot and killed. More than once recently, in the heart of the city of Belfast, men, women, children, infants, and even unborn babes, have been slaughtered in less time than it takes to tell of it. A Catholic mother, because she is a Catholic and the wife of a Catholic workman, is called to the front door and without warning is shot—not once but twice—once in the head and once in the abdomen. She falls forward and down a flight of five marble steps. Wriggling in agony on the pavement and struggling with convulsions, she gives birth to a child

which, in less than five minutes, dies in the arms of a 10-year-old girl.

The other night a party of men "wearing the uniform of the Belfast police" and who spoke with "a strong Belfast accent" exploded a bomb in the hallway of the home of one of the most respected Catholic families in the city. The time was about half past one in the morning. Here are the details as given under oath by one of the members of the family on his death-bed.

Rushing up the stairs the men, wearing the police uniforms, dragged everybody from bed and down the stairs to the first floor. The women folk, mother, daughter and niece, were locked in the kitchen. The mother, fearful of the impending tragedy, got down on her knees and begged in "the name of the Crucified Christ" for mercy. She was struck on the side of the head and felled to the floor. The men of the family, eight in number, were thrown into the dining-room and told to "say their prayers." The father, fifty years old and a responsible business man of Belfast, who has never been known to have taken any part whatever in Irish politics, begged to be told why he was to be slaughtered. The answer he received, couched in the vilest kind of language, was to the effect that he was a Papist, a respected Papist, a Papist prominent as such and looked upon as a leader among the Papists of his city.

The men "wearing the uniform of the Belfast police" then proceeded to shoot the eight members of the Papist family. Four were killed instantly. One died a few hours later in the hospital. Two others, at this writing, hover between life and death. One, a lad of eleven years of age, though fired at half a dozen times, escaped without so much as a scratch. He managed this by dodging behind his father and brothers and finally by creeping under a sofa.

The murderers escaped and though the Belfast police have stated that they are making a determined effort to identify and apprehend them, it is as certain as the Judgment Day that such will not be done. That is the way with the Belfast police when Catholics are murdered.

Last Sunday afternoon the funeral of these latest victims of hate was held at the Milltown Cemetery. The commanding officer of the British forces in Belfast, fearful of an attack upon the *cortège*, lined the streets with a cordon of British soldiers. Preceding the first hearse—there were five of them all told—was a large armored British tank-car with loaded guns protruding from front and sides. Following an open carriage loaded with flowers was a smaller armored car, while at the gate of the cemetery two large armored cars were stationed.

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Along the line of procession at points "believed to be dangerous" armored cars were drawn up, manned by British soldiers in trench helmets.

Now, in order that this record may be kept straight and free from any possible misunderstanding or doubt, it should be here noted that the names of the Catholic gentlemen who were so brutally murdered on the morning of Friday, March 24, 1922, are as follows: Owen McMahon, age 50; Frank McMahon, age 24; Patrick McMahon, age 22; Jeremiah McMahon, age 15, and Edward McKinney, age 25. Mr. McKinney was an employe of the McMahons and resided with them at their home in the fashionable section of Belfast known as Bruce Park. The address of the McMahon home is No. 3 Kinnard Terrace.

Bernard McMahon, age 26, and John McMahon, age 21, at the time of this writing, are dying in the Mater Hospital, Belfast. The testimony regarding "the men wearing the uniform of the Belfast police" and who "spoke with a strong Belfast accent" was given by John McMahon.

On March 15 the newspapers of Ireland announced in "spread" headlines that for the first time in ten days "there are no casualties reported from Belfast yesterday." The next day, however, these same newspapers published the story of the murder of a little child named Mary Wilson, four years of age, by "persons unknown." Mary was a member of a Catholic family of nine children, the mother of whom is blind. She resided at No. 57 Norfolk Street, Belfast. About an hour after Mary was murdered one Patrick Rooney, age 24, resident at No. 6 Corporation Street, Belfast, was shot dead in the street. It goes without saying that Patrick was a Catholic. So, too, was Sergeant Clarke of the Royal Irish Constabulary of Belfast, who was shot dead while walking home from the barracks with a fellow-R. I. C. His companion, a Protestant, was permitted to pass unmolested.

Taking a number of Irish newspapers at random one notes headlines like the following: "A Grim Story of a Midnight Murder," "Victims of Bigots' Vengeance," "Midnight Murder by Uniformed Gunmen," "Mysterious Crime," "South Armagh Tragedy," "Yesterday's Belfast Shootings," "Cold-blooded Murders in Belfast," "Another Week-end of Terrible Carnage," "Four Men and Girl Shot Yesterday," "Two Men Killed," "Murders Condemned"—not by Sir James Craig or his fellows at Belfast but by a Catholic priest at Derry. And so it goes. Ireland, it would seem, is weltering in her own blood, and of the truth of this, not the half has been told.

It must not be understood that *all* the murders in Ireland are committed by Protestants upon Catholic victims. In a number of cases Catholics are believed to have murdered Protestants. It is nearer to the truth to say that *most* of the murders, in Ulster at least, are committed by Protestants; *some* are committed by Catholics. There can be no question, however, that murders by Catholics are provoked by attacks on the part of their Protestant fellow-

men. Then, too, the Catholics never kill women or children. Ulster Protestants do.

And thus it is that we in Ireland have taken to discussing this question of murder. It has become so common among us, we have grown so familiar with its face, that it is not to be wondered at that "We first endure, then pity, then embrace." It seems to be the way with all vice.

In the South of Ireland murder is not so common as it is among the enlightened Irishmen, so-called, in Ulster. In the South of Ireland, murder is still looked upon as a hideous crime, crying out to Heaven for vengeance. Murder is committed in the South, it is true, and committed by men who call themselves Catholics, but, despite this, it is still regarded as a vile thing. It may be, of course, that later on, if the present conditions are permitted to foment and the great champions of the rights of the people, who are just now at daggers' ends because of the Free State Government, continue to quarrel and stir up strife among a people who want peace—it may be that the South of Ireland will take on something of the habits and appearance of its Northern neighbor. Please God that day will never come, but if it does it will be dishonest to attribute it to the chicanery and ruthlessness of Lloyd George. Those responsible will be the men and the women who have fought so gloriously for Ireland and Ireland's cause through all the years of bloodshed, struggle and bitterness, but who, in this, the hour of peace, are blind to the wishes of the Irish people, who want peace today more than they have ever wanted it in all their history.

There is a responsibility for all these disorders in Ireland. The murders of Catholic Irishmen at Belfast and elsewhere in Ulster may be traced directly to certain members of the British Government at London. People who know what's what in this Irish question are not easily fooled by the eleventh-hour repentance. There is still the "Belfast Lawyer with the Dublin Accent" to be reckoned with. It is from him that the movement gets its inspiration and support and he is aided by the very men who profess to be seeking peace in Ireland. They may not know it but they ought to know it. They ought to know that just so long as Carson and his puppets, Craig, Bates, Coote, are assured of the support of British military forces in Ulster, just so long will the murders continue. Take away British military support from Ulster and the problem is solved. There is not an Irish Protestant in all Ulster, from Carson up to the affable little man who performs the duties of porter in my hotel, who would not lie down as quiet as a mouse if ever the British troops were withdrawn from that territory. If the British Government is sincere in its anxiety to restore peace in Ulster the way to do it is not by sending more troops into that territory but by withdrawing every single man in a British uniform.

It so happens in this year of Our Lord, 1922, that those in England who play at this game of empire, those who make it a practise to gamble with the lives and fortunes

of a weak and struggling people, find it expedient to desire peace in Ireland. India threatens, and Egypt, and more than 4,000,000 are unemployed at home. The Colonies are unsettled, and—well, it were better that peace be set up in Ireland. But it is folly to expect this to be done by, with, or through Sir James Craig and the others among the leaders of the Government for Northern Ireland. These men want no peace, and Carson, their guide and master, knows how to play the game. He has been trained in a good school. He knows the Government better than any man in the British Empire. When they wanted him he served them well. They took him to their bosom where he got an insight into their ways of doing business, their weaknesses, their shortcomings, and unless they meet with his terms, or courageously cast him aside, the murders at Belfast will go on and there will be no peace in Ireland.

Belfast, March 27.

### Jesting Pilate

ELBRIDGE COLBY

WHAT is truth?" asked Pontius Pilate, and would not wait for a reply. "What is truth?" ask men of today, and many of them do not wait for a reply.

They are all "earnest seekers after truth," so they tell us themselves. They call their periodicals by such names as the *Appeal to Reason*, and the *Truth Seeker*. In their weekly sheets they ask the question from time to time, and do not give opportunity for a reply. They ask the question and then answer it themselves. It is good rhetoric perhaps, but bad argument. Their method reminds one of Madame de Staél's comment on Coleridge: "You told me he was a good conversationalist, but I find that he carries on an excellent monologue."

Whatever the titles of their "free-thought" magazines, their method is the same. Instead of posing as rationalists, truth-seekers, and reasoners, they should adopt a correct designation, like the *Critic*. Some of them are frank enough to name themselves the *Menace*, for such they are. None of them is really a seeker after truth. They believe they are combating a prejudice, when as a matter of fact their chiefest fault is their own prejudice. In the columns of a respectable literary review, it has recently been said that you can never learn anything about a form of civilization by asking what is the matter with it and then answering your own question yourself.

It seems to me that the word "iconoclast" is the correct designation. The iconoclasts, historically speaking, were breakers of images, shatterers of the icons of the Greek Church. There were iconoclasts in Puritan England, too, as anyone who has looked on the marred architecture and figures of Worcester Cathedral will testify. I call them iconoclasts because with their hammers they mar the face of the figure and then ask what is the matter with the figure and say the statue is a hideous thing.

I have before me a copy of one of these frantic sheets. They proclaim a volume by a professor of history on "The Religious Revolution of Today" as a masterly exposition of the fact that "faith is collapsing all along the line"—which it is not. I have read that book. Read it several times. It discusses religious history and shows how in certain quarters organized religion has receded from the lives of men, but it ends in a note of distinct hopefulness, and says that faith is actually increasing.

They proclaim the "danger to our nation" from European immigration, and try to raise fears that every single third-class passenger who comes within sight of the Statue of Liberty is an agent in the pay of the Church of Rome who is trying to flood the United States with persons of his faith so as to gain political control of the country. An old and silly superstition, as foolish as such a program would be impossible.

They proclaim to the world that love, courtship, marriage, home life, and divorce are subjects on which a celibate priest has no qualifications to advise. They forget the confessional against which they like to rave at other times. They forget the intimate touch with the world which the priest maintains through his functions in the Sacrament of Penance. They forget that the man who is presumed to live "apart from the world" has been trained in deductive logic, has studied "moral theology" which is very like "immoral psychology," and has listened to so many penitents that he knows how the human mind works, knows what people will do in certain circumstances, knows characters and characteristic actions. Remember the innocence of Father Brown and the wisdom of Father Brown? How everyone thought him an innocent uninformed little priest, how he had more insight and penetration into human nature than all the detectives of Scotland Yard? "How did you know this, you, a priest living apart from the world?" they asked him. "People come and tell us these things," he replies. What a Sherlock Holmes! How much better an adviser than a psycho-analyst!

They proclaim that "religious liberty of our time comes from the rationalistic spirit" and in the next breath deny any reason to Rome. Let them look to their elementary American history, the little red book which they dragged through the slush on wet winter days, and swung playfully on its strap at the head of a joking comrade. Let them read of Lord Baltimore and how religious toleration started in America at a time when the men of New England, who had come across the ocean to worship God as they pleased, were compelling everyone else to do the same.

They proclaim in one page that "the highest type of man is the free man," and immediately proceed to remark that "whatever man knows he has acquired as a result of education." No man is free, intellectually free. We must get our ideas and opinions and prejudices from somewhere. We may read the *Journal* or the *Sun*. We may go to school at Fordham or at Cornell. We may have

parents born in Ireland or born in England. These things mold our thoughts and guide our practise. The Church recognizes this fact and is therefore so insistent on parish schools. We are the creatures of environment. Innate ability or intelligence may differ, but our store of information and our form of thinking are given us by our contemporaries. No man is free from his contemporaries. His thoughts are seldom his own. Indeed, his very life he owes to others. He has obligations to fulfil, to his family, to his friends, to his employers. He is bound and circumscribed by these obligations. He has obligations to society, to the law and to the State. No man is free. The only man who approaches freedom is he who deserts his family, outlaws himself from society and drifts a useless atom preying on the mass of humanity.

If we are seeking the truth, there is one place where it may be found. Strangely enough it was pointed out to me in an educational institution which radicals like Mr. Tannenbaum seek with pleasure and clericals criticize with vigor. A professor of literature, speaking of Newman and the Church, remarked that there was only one Church in our day with valor enough to stand strongly on its own feet and declare that it and it alone represented the truth, only one Church which dared be specific and concrete enough to say: "If you feel the need of help, and will do what I say, I will put you through." A professor of Latin and Greek then remarked:

In these days when doctors of divinity devote their energies to nibbling away the foundations of historic faith and the sharpest weapons of agnosticism are forged on theological anvils, there is something reassuring in the contemplation of the one great Church which does not change from age to age, which stands unshaken on the rock of its foundation, and speaks to the wavering and troubled soul in the serene and lofty accents of Divine authority.

There is no jesting Pilate here. There is no question as to what is and what is not the truth. "I am the Truth" the answer comes clear and bold.

### Good-Friday Closing Grows

ANTHONY J. BECK

OUR great country is a land of contrasts and contradictions. Immense wealth and dire poverty exist side by side. Here we witness the grossest self-indulgence and heartlessness for the misery of the pauper; and there self-sacrificing charity spends itself and millions of dollars for our own poor and for the famishing masses of Europe and Asia. Vice rubs elbows with virtue. In large cities a theater specializing in immoral shows may be next door to a church to which people from all walks of life come throughout the day to pay tribute to Christ in the Blessed Sacrament. On Good-Friday even the gayest of theaters pauses to commemorate His three hours' agony; but after three o'clock the mad whirl of passion and pleasure continues on its sinful round.

And with all, the rapidly spreading observance of the three hours on Good-Friday augurs well for the future of our Republic, now menaced by more enemies from within

than ever assailed it from without. The growth of this movement may be due partly to our "herd habit," the policy of imitating our neighbor. But the general motive no doubt is Christian reverence for the Sacred Passion.

Reports from various parts of the country would indicate that Good-Friday closing was quite complete this year in the cities leading in the movement, and that it was introduced in many other centers of population. San Francisco claims the signal honor of having inaugurated Good-Friday observance on a broad scale. The Knights of Columbus sponsor the movement each year; and virtually all business is suspended from noon till three o'clock. Detroit was quick to imitate the city by the Golden Gate, the Holy Name Society sponsoring the closing movement. For two years it has been crowned with practically 100 per cent success. All theaters, stores, and many industries in Grand Rapids, Pontiac, and numerous other cities as well as Detroit, suspended all business for three hours; and Michigan set a record perhaps unequaled by any other State of having all theaters closed from twelve till three o'clock. In Detroit *Tre Ore* services were conducted in many churches, and throngs seeking admission extended across the sidewalk, thousands being turned away for lack of room.

In the leading theaters as well as in Protestant churches "union meetings" were held. The diocesan Holy Name Union distributed 20,000 window-cards with the words: "We Will Close Good-Friday, Twelve to Three." Formerly 4,000 cards were sufficient to accommodate those desiring to cooperate. The Rev. John Connolly, rector of the Church of the Most Blessed Sacrament, paid for the cards in the beginning and was largely instrumental in launching the movement. The difficulties that had to be overcome may interest those who are introducing the practise in other cities. "We interviewed the Mayor, seeking a proclamation," said Mr. William P. Bradley, president of the Holy Name Union. The proclamation was made conditional on the cooperation of the non-Catholic churches. "Our next task was to seek the support of the Detroit Pastors' Union. In this we failed on, I believe, three occasions, a year apart. But after Dr. M. C. Pearson came to Detroit, as secretary of the Detroit Council of Churches, our troubles in that direction were at an end."

Having made Good-Friday observance a regular annual custom in the fourth city of the United States, the Detroit Holy Name Union is taking up the Big Brother welfare work for boys which was sponsored by the Holy Name men of Chicago. And the society in that city is returning the compliment by advocating the Good-Friday closing. In Chicago this year a number of large department stores and industrial concerns released their Catholic employes for the three hours so they might attend *Tre Ore* services; and the good example is likely to be followed by many more employers next year. St. Louis made a good beginning by closing its theaters.

In Milwaukee the members of the Wisconsin Market Men's Association and of the Retail Grocers' Association closed their establishments for the first time. The Telephone company, Gas company, and Drug association, and the Courts did likewise. This action was taken in response to a joint appeal issued by all Catholic and some Protestant organizations. The Saxe theaters throughout Wisconsin did not present performances from noon till three o'clock. The B. F. Keith theaters displayed a notice stating that, in accordance with a request from Father Leonard, pastor of St. Malachy Church, New York, known as the actors' church, the matinee on Good Friday would commence shortly after three o'clock. Then followed this paragraph from the letter of Father Leonard to Mr. F. F. Albee: "It would be a glorious tribute and a splendid act of reverence if the theaters were to keep closed on Good Friday from noon until three p. m., during the hours which Christ suffered on the Cross."

Father Leonard addressed a similar appeal to the men in New York who control large numbers of vaudeville and moving-picture theaters. The managers of the Proctor and B. F. Moss as well as of the Keith circuits at once complied with the request, which, by the way, was worded in a constructive tone—not in sermonizing, denunciatory style. Honey catches flies where vinegar keeps them away.

Among the cities where the closing movement was introduced this year is Indianapolis, where a number of stores suspended business for three hours. The same is reported from Columbus. Business houses in Philadelphia were requested to observe the period of Christ's greatest agony, by the Knights of Columbus. "We believe it not fitting that the saddest event of Christianity should be recalled solely by church ceremonies," said Robert E. Bowes, chairman of the chapter, whose membership is 13,000. He expressed the belief that the majority of firms would recognize the "sentiment and respect which the anniversary prompts."

Cincinnati has a special observance in the pilgrimage to the Church of the Immaculata on Mt. Adams, some 25,000 persons ascending the steps to the church and kissing the feet of the image of Christ Crucified. The pilgrimage is growing more popular each year, and the result is a suspension of business on a large scale.

This year as well as last year the Mayor of Denver and Governor Shoup of Colorado issued proclamations urging fitting observance of Good Friday. While all denominations cooperated, it is due primarily to the Knights of Columbus that Denver has taken up the closing movement. All banks and all State, city and county offices were closed for the afternoon, and during the last minute before three o'clock business generally was suspended.

The movement launched by the National Council of Catholic Men to have the day declared a civic holiday resulted in Mayor Schwab of Buffalo issuing a proclamation to that effect. His request for a holiday met with general

approval. For the first time in the history of the local Courts the Supreme Court did not hold a session on this day. In Detroit the holiday plan is not favored. Mr. Sullivan, who has been in charge of the three-hours' closing campaign for several years, said at the quarterly meeting of the Holy Name Union: "You all know what has been made of Memorial Day, now a legal holiday. Good Friday, coming near the end of the week, would be only the beginning of a pleasant week-end celebration; and we certainly do not want that to happen." Our experience with other legal holidays lends much force to Mr. Sullivan's contention. But whether one agrees or disagrees with him, it is, in the words of the *St. Louis Herald*, a splendid sign to observe this general recognition among non-Catholic people of the solemnity and importance of Good Friday. Paving the way for the glory of Easter Sunday, the tragedy of Calvary, the bloody sacrifice in atonement for the sins of the world, has been too much forgotten by the world bent on business and pleasure.

Its reverent observance by entire cities is most gratifying at a time when the press is filled with accounts of crime and vice. Travelers tell us that in no country of the world do men curse and blaspheme so freely as in the United States. Good-Friday observance tends to appease the Divine wrath for these outrages. Every true patriot hopes that it will soon become general in all cities and States, drawing down new blessings on this Republic, so signally favored by God with natural wealth and political institutions that have made it a leader among nations.

## Communications

*The Editors Are not Responsible for Opinions Expressed in This Department.*

### A Significant Incident

*To the Editor of AMERICA:*

Without detracting one iota from the signal and unprecedented honor conferred on AMERICA by our new Holy Father, Pius XI, may we not regard it as one of the first fruits due to the novel fact that he is an "English-speaking" Pontiff? Does not the letter itself refer to Father Reville's "beautiful article" as one "which he had read with pleasure?" How many of his predecessors could have read that article until some intermediary had translated it for him into Latin, Italian, or French? Indeed, the incident seems to portend a new era for Catholicism in America which henceforth will receive that intimate, personal attention possible only where one possesses a first-hand knowledge of the language as well as the manners and customs of a people. After summing up his chief characteristics we might well acclaim Pius XI as the "American" Pope in everything save the accident of birth. Hence the whole country, as well as Father Reville and AMERICA, is to be congratulated on the significant incident so admirably calculated to arouse the "intrepid faith" of a whole nation. With hearty congratulations.

White Bear Lake, Minn.

W.M. F. MARKOE.

### The Cooperative System

*To the Editor of AMERICA:*

It is gratifying to find in recent issues of AMERICA such ardent advocacy of cooperation. The Bishops have recommended it in their Reconstruction Program; in Europe Catholics have helped

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the movement. The surprising thing is that none of our Catholic colleges teach cooperation. How much better to teach a practical system in harmony with Catholic social principles than to denounce Socialism as a destructive system and quit there! Cooperation is bound to be a big factor in our country in the future. If Catholics want to they can have a proportionate share in the movement and help to keep it straight.

St. Mary's, Kans.

G. N. KRAMER.

## Catholic Art and Architecture

*To the Editor of AMERICA:*

That was a delightful article of Mr. McCormick in AMERICA for April 1, relative to "Catholicism in the Morgan Collection." Nearly all great artistic collections are great in direct proportion to their Catholicism. I am glad AMERICA is beginning to realize the important place that art holds in daily life. Too many persons, clerical and lay, imagine it to be something exotic, accidental, accessory, and therefore not worthy of consideration in the columns of a review.

Now that AMERICA has made a start, why not let us have some additional articles relative to the Catholic influences in other great collections in the United States. The Carnegie Institute in Pittsburgh, for instance, contains many treasures that breathe Catholicism from every nook and corner of the vast and beautiful edifice that houses it, and the writer has on repeated occasions called public attention to this fact. I never could understand why AMERICA devotes so much time and space every week to reviewing books, many of them of but indifferent value, which will live but for a day, and then are forgotten, and says not a word about the permanent contributions to the country's life and thought in the shape of her artistic treasures, which will live on indefinitely. What we need in this country in Catholic circles is some sort of a directory of our chief and undeniable Catholic treasures of the first rank. We have so few that we cannot afford to neglect any of them.

Our more prominent cities are beginning to emerge from the long and dreadful night of artistic debauchery that prevailed during the past one hundred years, into the purer air of first-rate achievement. Why not call attention to some of these genuine gains, and review, with a master pen, and in careful and appropriate language, their chief points of excellence? First-rate sermons in stone might well find a place in the columns of a Catholic review, quite as well as third-rate sermons in books.

Such treasures exist, in paltry, but still respectable number, and their number is increasing. To cast a glow upon them will hold them up as models for others. I have no desire even to catalogue them, but setting them down as they run through my mind, and such as I know, there are for instance, in educational circles the great Seminary at St. Louis, the Regis High School in New York, the notable group at Boston College, the Notre Dame Academy on the Fenway, Boston, and the Loyola University at New Orleans.

In churches, there is the incomparable St. Agnes at Cleveland, and St. Vincent Ferrer in New York, the Carmelite Convent at Santa Clara, Cal., and the new Cathedral at Toledo. In other ecclesiastical buildings, one has the Pittsburgh Synod Hall, with its glorious hall and library, and the new dining hall and dormitory at Seton Hill, Greensburg, Pa. In smaller chapels, there is the delightful Ursuline Chapel, and the tiny Oratory of St. Anne, Pittsburgh. For stained glass, there is Our Lady of Lourdes, New York, which bids fair to reach a new high level of achievement in medieval glass, and the Passionist Monastery, and the glass in St. Agnes's, Pittsburgh. For interior decoration, there is the St. Louis Cathedral, unequal, but still quite notable in quality, and the Salt Lake City Cathedral.

The list is by no means complete; it includes the work of many

architects and artists and craftsmen. It could be multiplied many times. But for all the country at large knows, these treasures might as well not exist, unless attention is called to their excellences by capable pens. "Capable pens" does not mean the pastor of the Church; it means competent artists, with no axe to grind. Every pastor thinks his own church the greatest in the world. A dozen capable pens, with no selfish motive, but the highest interests of religion at heart, exist today to do this work. Why does not AMERICA put them to work?

Pittsburgh.

THOMAS F. COAKLEY.

## College Men and Industries

*To the Editor of AMERICA:*

Inasmuch as several friends of mine have gone into the industries after taking their A.B. degrees, and I have done so myself, I was intensely interested in the discussion of "College Men and Industries" by Mr. J. P. C., in AMERICA for April 1.

Apparently J. P. C. does not understand the part which the "arts" man plays in the industries. In the first place, he is not an artisan. In order to become familiar with processes and to learn to appreciate fully laboring men, he should usually complete some kind of an apprenticeship, but thereafter he very soon assumes positions of responsibility and control, he becomes an industrial executive and as such he must supervise the work of others. So to direct the operations of a manufacturing plant and the activities of its hundreds, often thousands, of employes, that the entire organization gives excellent service to consumers, satisfaction to owners, proper opportunities to the workers and strict justice to all, is a task no less worthy of the A.B. graduate than the practise of any profession.

Moreover, and this is of very much greater importance, the A.B. man in industry is surrounded by countless opportunities for doing good where it is most needed. Our great difficulties today seem to be sociological and economical. Because of his trained faculties and the fact that he is directly concerned with unemployment, the unequal distribution of wealth, strife between employer and employe, inefficient transportation and the unfortunate condition of the working classes, the A.B. man in industry understands these problems more thoroughly than anyone else and is in a splendid position to take a leading part in their solution. Certainly, the "arts" man so situated is not "a ridiculously inadaptable misfit."

It is true that he will find himself in the "dirt, noise and grime of the shop," but these are merely accidental and involve no renunciation "of the training, education and culture that should ever prove an asset rather than a hindrance." Very little of the world's work is done in "the cleanliness, order and quiet of the classroom." No matter what calling the A.B. graduate may choose, unless it be the teaching profession, he will have to "abandon his native atmosphere of culture and learning." If he becomes a surgeon he spends his time amid the unspeakable scenes, first of the medical college and later on, of the operating room; if he becomes a journalist he must grow accustomed to the rattle of countless typewriters, the rude shouting, the soiled furniture and the invariably filthy floor of the newspaper office; if he follows engineering he will build his gigantic bridges amid the roar of hoisting engines and the deafening clatter of numberless riveting hammers; if he enters the legal profession he will frequently deal with matters that are not merely materially, but morally "dirty, noisy and grimy." Even many a priest ministers to the poor in unrefined back alleys, under the thundering elevated tracks and "on the other side" of coal yards and warehouses.

The delightful atmosphere of the campus is one of many things which the college man must surrender with his youth, but he need not surrender his culture and refinement no matter what his vocation may be.

Milwaukee.

CLEMENT J. FREUND.

# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, MAY 6, 1922

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### Mary and May

MARY is "the flower of the field and the lily of the valley." "As a vine hath she brought forth a pleasant odor, and her flowers are the fruit of honor and virtue." She is "all fair" and "there is not a spot" in her. These are passages from Holy Writ that the Church delights to apply to Our Blessed Lady as *par excellence* "the Queen of May." The most poetical and beautiful month of all the year has time out of mind been fittingly dedicated to the praise and homage of the Maiden-Mother. But besides fulfilling so joyfully the long-awaited promise of spring, May seems to exult in new-born life of every kind. That old pagan cult, the vernal worship of the burgeoning powers of nature, still casts in springtime an especially strong fascination about youth and beauty, but in this fallen world it is a spell that is often full of peril to Christian souls. So the Church, in order to guide her children safely along the path to Heaven, offers them as the high object of their love and admiration, Mary, the Lily of Israel, for the charm of her personality and the fragrance of her virtues, if always kept before the eyes of the young, are sure to prove more winning and attractive than the dangerous loveliness of the natural world. The marvelous power shown by our gracious May Queen, of strengthening and hallowing the hearts of youths and maidens, particularly in the spring season of their lives, is thus described by Cardinal Newman:

What shall bring you forward in the narrow way, if you live in the world, but the thought and the patronage of Mary! What shall seal your senses, what shall tranquilize your heart, when sights and sounds of danger are around you, but Mary! What shall give you patience and endurance, when you are wearied out with the length of the conflict with evil, with the unceasing necessity of precautions, with the irksomeness of observing them, with the tediousness of their repetition, with the strain upon your mind, with your forlorn and cheerless

condition, but a loving communion with her? She will comfort you in your discouragements, solace you in your fatigue, raise you after your falls, reward you for your successes. She will show you her Son, your God and your all. When your spirit within you is excited, or relaxed or depressed, when it loses its balance, when it is restless and wayward, when it is sick of what it has, and hankers after what it has not, when your eye is solicited with evil, and your mortal frame trembles under the shadow of the Tempter, what will bring you to yourselves, to peace and to health, but the cool breath of the Immaculate and the fragrance of the Rose of Sharon?

If the foregoing counsel, given by the great Oratorian some seventy-five years ago to the young people of his time, suggested the best means of keeping their bodies, minds and hearts free from sins of impurity, his advice, no doubt, is no less sound today. It is clear, moreover, that the graver moral perils menacing the youths and maidens of our time now demand a more practical devotion than ever to Mary, the Queen of May, that "beautiful gift of God, which outshines the fascinations of a bad world, and which no one ever sought in sincerity and was disappointed."

### Haiti and Candidate Harding

PRESIDENT HARDING, when he was Candidate Harding, spoke with force and some heat on the disorders in Haiti. Standing in the shade of the old front porch at Marion, Candidate Harding promised that, if elected, he would permit "no Assistant Secretary of the Navy to draft a constitution for helpless peoples, and jam it down their throats at the point of bayonets, borne by the United States marines." And he continued, to avoid any misunderstanding:

Nor will I misuse the power of the Executive to cover with the veil of secrecy repeated acts of interference in the domestic affairs of the little Republics of the Western Hemisphere, such as in the last few years have not only made enemies of those who should be our friends, but have discredited, and rightly, our country as their trusted neighbor.

But in this year of grace, 1922, with Candidate Harding in the President's chair, one of his counselors, Senator King, rose up in the Senate to ask several uncomfortable questions. He desired that the President make known to the Senate what things were being done by "our gallant marines" still stationed in the West Indies, and by our military satraps, touching the internal government of a little Republic in the Western Hemisphere, to wit, Haiti. He further desired to be informed how a President could appoint an Ambassador Extraordinary to a foreign country, without the advice and consent of the Senate, and he requested that "the secret instructions" given this official be communicated to the Senate for its guidance. He was answered by the Executive that "it would not be compatible with the public interests" to impart to the Senate the instructions issued to the army officer sent to Haiti, with the rank of Ambassador Extraordinary, but without the consent of the Senate.

Time tries all things, and changes them. Although the Senate received no satisfactory answer, Secretary Hughes is now good enough to inform a committee of the Senate that General Russell is not an Ambassador, "either in name or in fact." It would seem that he is an Ambassador only in rank, that is "as personal representative of the President he enjoys the rank where matters of diplomatic precedence are involved." Thus is the situation clarified. The doughty General is an Ambassador only to the extent that his place in the parade, and at the dinner-table is charted on the supposition that he ranks with that exalted dignitary.

Many things were done during the war, some of them rightfully enough, others on the theory that in time of conflict constitutions serve their purpose best by keeping silent. Yet, technically and despite the presence of the marines engaged, to use Candidate Harding's picturesque language, in jamming a constitution, made by an assistant Secretary of State, down the throats of an unoffending people, we have never been at war with Haiti. But Secretary Hughes' explanation explains little. There appears to be no constitutional warrant for personal representatives of the President in foreign countries, and in these days of open diplomacy, it should hardly be necessary for the President of a Republic to send soldiers abroad, first equipping them with "secret instructions." Assuredly, some of our neighbors, "who ought to be our friends," are receiving an assortment of very strange lessons in the American Constitution and its interpretation.

Haiti has had her day, and it has been a day of sorrow. Our day will come next, when some future President shall send a military satrap to West Virginia, for example, with "secret instructions," bidding him report on the labor unions in the coal country. Liberty cannot live, if citizens do not jealously guard their least rights. But it is notorious that, of late years, personal rights and States' rights have meant very little at Washington.

#### Is Prohibition a Joke?

THE story is told that two gentlemen, gently conveying by night to their rooms a small keg of wine, met a prominent member of the judiciary, who asked them what they had paid for it. "Eleven dollars a gallon," was the answer. "Now, that's a shame," remarked the judge, angrily. "That fellow has cheated you. I get my stuff from him, and he let's me have it for nine." This merry little tale has appeared on so many vaudeville stages that our Prohibitionist friends are quite justified in protesting against the reiteration of so venerable a jest. But the repetition always provokes laughter. A Prohibition joke is a veritable oasis to the speaker beginning to realize that he is dragging his auditors over a hot waste. It will always give him a laugh, a breathing-space, and, in the rural districts, time enough gracefully to sip a glass of water. But why? Is Prohibition a joke?

Former Vice-President Marshall boldly told the Senate that had the vote been taken in that chamber by secret bal-

lot, the Eighteenth Amendment would have met defeat. That statement is not amusing, but shocking. Later in the session, Senator Reed felt himself justified in denouncing those Senators who first voted for the Eighteenth Amendment, then pleaded with tears for the Volstead bill, and after the bill became law, proceeded to violate it, even to intoxication. And on a notable occasion during a debate on Prohibition, the Vice-President was forced to remark that further laughter would cause the galleries to be cleared. The Senate seemed to be taking itself very seriously, but the spectators following the thrust and parry of several venerable Senators, did not. They laughed at the human comedy, the strut of the actors, and their verbiage full of sound and fury signifying nothing.

Prohibition is everything that a joke is not. It is not pleasant to read in the report of Mr. Bird S. Coler, New York's Commissioner of Public Welfare, that alcoholism has shown a steady increase in New York since the passage of the Volstead act. It is anything but "funny" to realize that young men, and especially young women, abstainers before the days of Prohibition, now think that a little intoxication is *de rigueur* on certain social occasions. Formerly men would think twice before violating a Federal statute. Now they class the violation of a statute adopted to give force to a constitutional amendment as a "joke."

Contempt of law could scarcely go further. We have abolished the open saloon at the corner, but the price we paid was far too high. Violation of law is a smaller evil than a contempt of law, especially a contempt which infects even those classes which by tradition are law-abiding.

#### A Lady and the Knights

A CHARMING visitor from across the water, Lady Astor, yielded on her arrival to the lure of those modern sirens, the newspaper interviewers. On that occasion she gave utterance to several statements which, upon mature reflection, she will probably wish unuttered, and sponsored more than one observation which will not enhance her reputation for either accuracy of statement or soundness of judgment. The Abou Ben Adhem of her aberrations is her indictment of the Knights of Columbus on the charge of writing history in "a hateful sectarian spirit." "Foreigners are welcome," said the lady, confounding Catholics with foreigners in the old-fashioned backwoods manner, and also in blissful ignorance of the recent restrictions upon immigration, "but they must remember that this is a Protestant country, and that it was founded by Protestants."

Even unto weariness have the Knights protested that they do not intend to inject "a sectarian spirit," or any spirit except the spirit of truth, into the historical compositions which they propose to publish. Were the character of the editors not an ample guarantee of scholarly performance, the pamphlet on the Monroe Doctrine, issued some months since, would suffice to show that the Knights' Commission is engaged upon a valuable work in historical research. As to Lady Astor's claim that "this

is a Protestant country," the figures issued by the cold and unimaginative Bureau of the Census bear witness to the contrary. From these statistics it is clear that the United States is not a Protestant country, a Catholic country, a Christian country, or a religious country. In fact, its inhabitants are so little interested in religion of any kind, Catholic, Protestant, Jewish, Buddhistic, or in any and all of the several hundred varieties tabulated by the Bureau, that only forty per cent of them belong to any church or conventicle. The residual sixty per cent may represent a body of men and women whose lives are ruled by the highest and holiest precepts of religion. But this is not probable.

Further, if "this country was founded by Protestants" it is at least singular that the founders should have chosen a Catholic, the formerly well-known Christopher Columbus, to make a pathway to it across the uncharted seas; and excessively remarkable that dozens of pioneers, of whom Marquette may be cited as an example, were afterwards sent out by the Protestant founders to open the country to Catholicism and civilization. An ancient writer, more addicted to plain speaking, perhaps, than to charitable phrases, once remarked that heretics and heresiarchs, like their patron the Devil, are deplorably stupid. If the founders of this country were Protestants, it must be admitted that they admirably illustrate the mordant saying of this pristine Catholic.

No doubt the Knights, in accordance with the canons of chivalry which prescribe immediate succor to the weak, will supply Lady Astor with advance copies of their historical compositions. She has amply demonstrated the fact that she needs them.

#### Ruin for the Unions

IT is possible that the testimony recently given by Mr. Samuel Gompers before an Untermyer committee has been garbled or misquoted by the press. But, if correctly reported, Mr. Gompers is a leader whom labor should discard at once, along with his principles. For Mr. Gompers apparently believes that a contract should bind the employer but not the worker; and that while a contractor who agrees to pay a plasterer ten dollars a day is bound in conscience and by law to pay that sum, the plasterer is free to leave the contractor forthwith if he is offered twelve dollars a day by another contractor.

It is this left-handed justice, championed by some unions, which has brought every form of labor union into discredit with many citizens who have neither the ability nor the opportunity to discriminate. The ordinary citizen does not sympathize with the position that the law should not forbid a man to break his contract and take a higher wage, or agree that such prohibition "crimps the worker's natural aspiration." He thinks that such an aspiration is the very aspiration which the law ought to crimp. Labor can never give capital lessons in rapine, and for practical reasons, cannot afford to be other than scrupulously just. The

laboring man, as former President Taft has wisely noted, needs the law, and the spirit in the community of respect for the law, far more than does the capitalist. The capitalist has other resources, and can invoke other safeguards and protections.

Bad leadership is doing incalculable harm to organized labor. The following paragraph, written by a Catholic lawyer, whose sympathies were for years with the worker, represents the spirit which this leadership is rousing:

As for myself, I'm through with the unions. Whenever I have a job on hand, I now give it, if possible, to a non-union man. Why? Because I know from experience that a union bricklayer, painter, or whatever I have needed, will not do an honest job, while a non-union man will. Against the unionist I have no recourse. If I register a complaint the work stops. That the stoppage may inconvenience me, or as last year, cause me the loss of several thousand dollars, means absolutely nothing to him.

I don't know what the case is in other parts of the country, but I do know that in this city the unions have done infinitely more harm to the just cause of labor than all the capitalists on Wall Street. They have, in practise, taught the men that they can break contracts, be lazy, dishonest, and unjust, and then run to the thugs and the politicians for protection. For four years, they have been an active source of disorder in this community.

Of course I do not deny that the worker must have some sort of union to protect him, but I cannot too strongly assert that the union which protects either the man who does slovenly work or who violates the law, under the pretext that only by this violation he can protect his rights, is not an association which will help either the worker or the community. In fact, old Sam Gompers to the contrary, it's an association which no law-abiding community can tolerate.

The statements made in the foregoing communication need not be taken at their face value, but the conclusions therein drawn are the conclusions which thousands of American citizens are reluctantly accepting. Their sympathies are with labor. But they have no sympathy whatever with lawlessness, even when begun as a protection against capitalistic lawlessness, or with labor associations which place themselves above the law and the courts. They realize that under prevailing economic conditions labor does not receive its just dues, and believe that they can be secured only through organized, concerted action. They also believe that the American labor union is the first step towards effective organization. At the same time they are convinced that the path to justice does not lie through lawlessness.

As to this review, its attitude towards organized labor has always been so favorable, that the uninstructed in Catholic social ethics have frequently denounced it as an organ of Bolshevikian radicalism. The Catholic student knows well that under the prevailing economic system, the laboring-man is frequently made the victim of serious injustice, and thereby reduced to a state which differs little from slavery. Nevertheless, he also recognizes that social peace can be attained only on the adoption of a program which insures justice to the employer as well as to the worker. Two wrongs never make a right.

## Literature

### Mrs. Belloc Lowndes

ONE of the most successful novelists of our time, Marie Belloc, was born into literature, so to speak, for she is the daughter of Louis Belloc, a French *avocat*, and Bessie Rayner Parkes, one of the pioneer English-women of affairs. On that side, she was descended from Joseph Priestley, on the other, from a distinguished French family. It was Miss Parkes who founded the *Englishmen's Magazine* and edited it for several years, so her work and her tastes brought her into close personal friendship with the leading men and women of her day. This charming old lady knew practically everybody worth knowing: Thackeray, Dickens, Ruskin, the Brownings, George Eliot, etc. To hear her talk was to see pass before you the Victorian galaxy not only of literary people, but also of statesmen, scientific men, and leaders of the religious and the social world.

One of Miss Parkes' friendships, which largely affected her life, was with Sarah Atkinson of Dublin, the biographer of Mary Aikenhead, the Foundress of the Irish Sisters of Charity. Miss Atkinson was a woman of great heart and intellect, who devoted her life to the service of Ireland and Catholicism. The friendship with Miss Atkinson brought Madame Belloc to Dublin, as she always said, and finally led her into the Church. Though sprung from Quakerism, she became a devoted Catholic, and in her distinguished son and daughter, she has given loyal and consistent children to the Church.

As they grew up, these two children, Hilaire and Marie, living between Paris and London, met the men and women of the great world. It was an invaluable equipment for a novelist and its effect is recognized in the easy intimacy and knowledge of the world's ways with which Mrs. Belloc Lowndes writes.

Up to the time of her marriage in the nineties to Frederic Lawrey Lowndes, one of the foreign editors of the *Times*, Miss Belloc had worked hard at journalism with occasional excursions into story- and article-writing for the magazines. She was a wonderful person as a journalist. Young and charming, with the French *chic*, she had, while still a young girl, the energy and industry to make journalism an adventure, for she possessed, of course, the necessary literary equipment. It was the day of personal journalism and people wanted to know about people and things. Lord Northcliffe had begun his career, by founding *Answers* which satisfied your curiosity as to how many postage-stamps, for instance, laid side by side it would require to reach Tokyo from London or how many days it would take for the inhabitants of an average ant-hill, working twenty-four hours a day, to erect a mountain as great as Everest.

As Miss Belloc was for a time assistant editor under

Mr. W. T. Stead of the *Review of Reviews*, she must have begun journalism at a very early age, for I remember my first meeting with her at Mr. Atkinson's about 1888. She was then still in her teens and I have a vivid memory of her smooth fair face, with its childlike bloom. She had, even then, written a book, while I, considerably her senior, had only run to poetry.

A few years later, we were both in harness. I, being married, and in London, and Marie being still at journalism, and doing it with thoroughness, for she went to Paris regularly to visit the *ateliers* of the great artists in dress-making. We used to be delighted with her articles, they were so ingenious. I remember two of them over a quarter of a century; "Titled Mayoresses of the United Kingdom" and "The Layettes of the Royal Children of Europe." These were the things every one was then reading with avidity. Marie thought of subjects the rest of us never would have dreamed of.

Mrs. Lowndes' first novel was, I think, "Barbara Rebell." It was followed by the "The Web of Penelope," but we began to have assurance of her in "The Pulse of Life," a brilliant book in which she made use of the *entourage* of their mother's drawing-room in Paris and in London. She remembered that her grandfather, Joseph Parkes, had been the friend of the great Whig peers, of Lord John Russell and Lord Brougham, as well as of John Stuart Mill and of Grote the historian, and that Madame Belloc, as a girl, had attended the famous literary breakfasts of Samuel Rogers.

Mrs. Lowndes' work was exceedingly well received by the reviewers and the more discriminating public, but she aimed at a wider audience when she began her wonder-and-mystery novels which I consider her best achievement. Sensational stories are usually so crudely told, that they repel a fine sensibility, but Mrs. Lowndes can write of terror and crime most engagingly. Somehow her own charming personality makes well-bred and possible for the fastidious even such a pronounced "blug" as "The Lodger," the hero of which is no less a criminal than "Jack the Ripper." I do not read sensational stories, as a rule, but I love hers, and I think "The Chink in the Armor," which has been dramatized and filmed, one of the best detective stories of modern days.

Like her famous brother, Mrs. Belloc Lowndes is, of course, a stanch Catholic. I remember once hearing Madame Belloc say: "Hilaire shouts from the rooftops: 'I am a Catholic; I am a Catholic!' but Marie is just as good a Catholic." I particularly recalled this remark when I read her "Studies in Wives," for one story entitled "According to Meredith" might be considered with two of Edith Wharton's short-stories, the most eloquent sermon there is against divorce. Indeed, perhaps,

Mrs. Lowndes' most distinguished work is her short stories, for the construction of which she has a real gift. As her list of books grows yearly, and she has attained an enviable place among English novelists, her old convent-school of Mayfield, Sussex, may well be proud of its gifted daughter.

KATHERINE TYNAN

#### THE SEERS

Through morn bedewed in Mary's eyes  
Her Infant viewed that Paradise  
Which He, as Child, beheld through haze  
In eyes that smiled upon His gaze.  
  
Thus He, when Man, peered through their shade  
And mist to scan the Light Unmade—  
The Infinite whose sun, afar  
In heaven, had lit His natal star.  
  
Then He, when on His Western Way,  
Saw Glory dawn through evening-grey  
In her eyes which, veiled and dolor-dim  
On Calvary, failed the gaze on Him.  
  
But, free of shroud and sepulcher,  
Christ rolled the cloud away from her  
Sealed eyes that held the dewy night  
Which He dispelled with Easter Light.  
  
And so we, too, see Paradise  
Reflected through Our Mother's eyes  
Whose tears, being spent, gem rainbows there  
In the Orient of Otherwhere.  
  
O Thou, our Sire, whose promise glows  
Through mist and fire in shower-bows!  
Whose floods of grace but only cease  
In that Fiery Place of mental peace  
Which pinioned Love and Justice span!  
May we, above yet waiting, scan  
The eyes of Mercy's Mother through  
Bowed skies aspersing us with dew.

FRANCIS CARLIN.

#### REVIEWS

**Medieval Contributions to Modern Civilization.** A Series of Lectures Delivered at Kings College University of London. Edited by F. J. C. HEARNSHAW, M.A., LL.D., Professor of Medieval History in the University of London. New York: Henry Holt & Co.

The ten lectures, of which this volume is composed, prove one thing conclusively. The Middle Ages "are the pit from which we were digged and the rock from which we were hewn." On them as on a secure foundation, our modern civilization is built. "They are the beginning and origin of the things that stand today." In the introductory lecture, written by the editor of the volume, Mr. Hearnshaw, and entitled: "The Middle Ages and Their Characteristic Features," the main contributions of the Middle Ages to our age are thus summed up: They taught us, in religion, the truth that the things of the spirit are of supreme importance; in philosophy, "that there is an infinite disparity between appearance and reality, between the substance and its accidents; that the ideal is the real and that the perfect is the true"; in art, the art, for instance, of their cathedrals and stained-glass windows, that the highest forms of beauty are those which reveal purity, truth, justice, and the loftiest aspirations of the soul; in literature, that the language of the people, ennobled by such a genius as Dante,

can become the true and efficient vehicle for the expression of the sublimest thought and the deepest emotion; that the true end of education is not merely to teach a man to earn his daily bread and help his fellows, but to train him to serve his Maker and to fit himself in this passing life to earn an immortal crown; in sociology, that all men are the children of God, all equal in His sight and that the human soul is of infinite price and value in His eyes; in economics, that work is a source of dignity and not of degradation, and that justice should determine wages, prices and all that regulates the industrial relations of man to man; in politics, that "all tribes and nations are members of a greater community, that the source of every valid authority is Divine, and that power is a trust for which a solemn account will one day have to be rendered before the judgment seat of God."

Of such a splendid heritage left us by these Ages of Faith, Catholics may feel justly proud. Without exception, the lectures here reprinted, all from the pens of non-Catholic authors, enforce the general conclusions indicated by Mr. Hearnshaw. These conclusions are now accepted by all fair-minded historians. In admitting them, Catholics will not, of course, subscribe to all the *obiter dicta* of the individual lecturers. More specifically, they will not admit, as Mr. Wildon Carr says, when speaking of medieval philosophy, that it was of a distinctly negative character, that it held within it an inherent contradiction, and that it ended in failure. If there be any contribution of which the Middle Ages can be proud it is the attention they called to the powers of reason and the necessity of standing by their decision until it was made certain that even they, noble as they are, must yield to a higher law. If failure in any sense can be attributed to medieval philosophy, it must be attributed to no inherent weakness in the system itself, but to the failure of some later exponents who denied it life, freedom and movement. J. C. R.

**Social Decay and Regeneration.** By AUSTIN FREEMAN. With an Introduction by HAVELOCK ELLIS. Boston: Houghton Mifflin Co. \$5.00.

We are dealing here with a book whose outlook upon life is purely pagan, although the author often displays a wealth of information that is remarkable. The Middle Ages have for him a supreme attraction, but purely from an economic and social point of view. They serve him as a foil against which he sets the present stage of social decay. Society, he holds, has retrograded to an alarming extent. Men have become the slaves of the machine, to which their work, their lives and their environments are accommodated, in place of accommodating the machine to man. In their lowest state, our unskilled laborers, he makes bold to say, have sunk beneath the civilization of 6,000 years ago. They are less competent than were the able and clever cavemen of prehistoric days.

We now come to his philosophy. It is the crassest materialistic evolution applied to the development of mankind. There is no concept of God, and the Gospel of Christ is made out to be actually an anti-social influence. Evolving from the hairy brute, man is pictured as reaching a high social development in the Middle Ages. But, today, even in such centers of civilization as England, large masses of men are sinking back into barbarism. They are "sub-men." The fit are crowded out by the unfit, who propagate far more rapidly, we are told, and unless immediate action is taken, the decay of the entire race will be beyond remedy. *Homo sapiens*, the scientific name of present-day man, will probably become as extinct as the dinosaur.

The author is wisely opposed to collectivism, but his own remedy will probably impress the reader as even more utopian. It consists in the formation of an exclusive and thoroughly organized "League" by those who are physically, intellectually and

morally fit. His concept of morality is not, of course, taken from the Gospel. Craftsmanship is to replace the machine, except where the latter can serve real social purposes. The unfit, should any such be born within the League, are not to be permitted to propagate themselves within it. Outside of this organization the propagation of the unfit is gradually to be restricted or controlled so far as possible. Sterilization and birth-control are looked upon as entirely moral methods to eliminate the unfit and to serve in the development of a race of super-men. We might suggest that there is already a league in existence, established by One far wiser than Mr. Freeman, which alone can bring about the regeneration of mankind, and help most potently to do away with abuses of our own profiteering Machine Age. It is the Catholic Church established by Christ. J. H.

**A Short World History.** By E. M. WILMOT-BUXTON, F. R. Hist. S. New York: E. P. Dutton & Co. \$2.50.

**Modern Times and the Living Past.** By HENRY W. ELSON, A. M., Litt.D. New York: American Book Co.

The author of the first of these two books on world history gives us a panoramic view of ancient, medieval and modern history within the limits of two hundred and fourteen pages. The introduction tells us, although the title does not, that the economic aspect and development are emphasized. It is most unfortunate that this material view should predominate, as it does in so many of our modern books on history. Despite this, it is a good view of the world. Many will miss nations and events dear to them, but all will be encouraged and eager to learn more of the story which is summarized. In arousing this interest the author has done a good work. Not much space is given to our own America; perhaps too much to England. A more complete list of books recommended for further study would have added to the value of this valuable outline of world history.

The second book is intended as a textbook for high-school students. Like the first, it emphasizes economic and industrial aspects. It is well balanced, giving the proper proportion to ancient and modern times. There is no mistaking the author's preference for Christ over Mahomet; for Christ's methods as opposed to those of the Prophet of Mecca; no mistaking his opinion that it was a great and famous victory at Tours which turned back the Mahometan tide and saved Europe and the western world to Christianity. In his treatment of the Crusades he is not so fortunate, and it is difficult to account for his view that they were a visionary and impractical series of events, and brought little honor to the name of Christ. One cannot expect too much on the question of the value and beneficial effects of the Reformation; still it is not just even to high-school pupils to be told that Luther's reform was moderate and not radical. It is particularly unfair to American students to say so little about the history of their own country which certainly deserves a place both in "modern times and the living past." To any one who knows the history of the making of United Italy it is not right to say that the people of Rome voted a hundred to one in favor of the House of Savoy; it is decidedly contrary to fact to say that in the World War "the Ulstermen forgot their opposition in the face of the foreign peril: some of the Catholic Irish also rallied to the defense of their common country." C. J. D.

**Romain Rolland, the Man and His Work.** By STEFAN ZWEIG, translated by EDEN and CEDAR PAUL. New York: Thomas Seltzer.

Romain Rolland is the French litterateur who was awarded the Nobel peace prize for his work in the interests of peace during the late war. Before the war, he was Professor of the history of music at the *Ecole Normale*, where he had received his education, whence he was called to a chair at the Sorbonne.

The present appreciation is from the pen of an enthusiastic admirer who, with a little band of kindred spirits of various nationalities, was associated with Rolland in the endeavor to recall to sanity a Europe mad with the frenzy of fratricidal strife. From his asylum in Switzerland this great French pacifist sent forth to his warring brethren of both sides his powerful appeals, unwelcome and for the most part futile, to free their hearts from the passions of national enmity.

The biographical sketch of Rolland, scant in detail but masterly in outline, occupies about fifty pages of the book. Then follows the story of his work as a dramatist, wherein he met with little popular favor, due to some extent, perhaps, to the fact that his plays "left the erotic problem untouched." His biographical and critical studies of Beethoven, Michelangelo and Tolstoi are then briefly described, while a large part of the book is devoted to an appreciation of what is considered his masterpiece, "Jean Christophe." The hero of this work, if the book can be said to have a hero, is a German musician, Jean Christophe Kraft, whose experiences as a traveler in other lands are described in ten volumes. The work was honored by receiving a share of the Nobel prize in literature in 1915. The author uses his chief character largely as a medium for the exposition of his own philosophy of life. He was a disciple of Spinoza from boyhood, and humanity is his God. He believes that "the power of faith is not tied to any particular creed," and that, "to serve God and to love God signifies to serve life and to love life." H. J. P.

**Seeds of Time.** By JOHN DRINKWATER. Boston: Houghton Mifflin Co. \$1.25.

**The Veil.** By WALTER DE LA MARE. New York: Henry Holt & Co.

These two volumes contain work that is very much alike and yet very different. They are alike inasmuch as in the poetry of both thought predominates over mere picturesqueness; they are different inasmuch as Mr. Drinkwater's thought tends to be always somber, and the neater terms of expression in which he indulges, such as plural abstract-noun forms, are those one finds by reflection, while Mr. De La Mare adds to everything and suffuses it with his great simplicity and elfish fancy and a felicity of phrase and rhyme which is the half-accident and half-genius of truest inspiration. One heartily agrees with Mr. Phelps' remark on Mr. De La Mare: "I know of no poet of today who could approach the wonderful Queen Mab speech as successfully as he."

The last twelve poems, sonnets, entitled "Persuasion," are the most beautiful in Mr. Drinkwater's book; and the poem, "The Veil," which we quote here, deserved to be chosen from all by Mr. De La Mare as the title-poem of his book:

I think and think; yet still I fail—  
Why does this lady wear a veil?  
Why thus elect to mask her face  
Beneath that dainty web of lace?  
The tip of a small nose I see,  
And two red lips set curiously  
Like twin-born cherries on one stem,  
And yet she has netted even them.  
Her eyes, it's plain, survey with ease  
Whatever to glance upon they please.  
Yet whether hazel, grey or blue  
Or that even lovelier lilac hue,  
I cannot guess: why, why deny  
Such beauty to the passer-by?  
Out of a bush a nightingale  
May expound his song; beneath that veil  
A happy mouth no doubt can make  
English sound sweeter, for its sake.  
But then, why muffle in, like this,  
What every blossomy wind would kiss?  
Why in that little night disguise  
A daybreak face, those starry eyes?

W. T. T.

## BOOKS AND AUTHORS

*Novels.*—"Adrienne Toner" (Houghton Mifflin, \$2.00), by Anne Douglas Sedgwick, is a strange psychological novel, unconventional, filled with discussions of radical principles, but beautiful, strong and fundamentally sound. Minor details in the machinery of the plot are two incidents: a girl runs away with a married man, and a married woman provides her husband with technical grounds for a divorce by taking the name and passing as the wife of her husband's best friend. In both cases arguments are set forth for and against the position that the offenders against established standards are justified in following their own notions of rectitude; and although poetic justice is rendered in the shape of unhappiness, the book has serious danger for those whose moral principles do not rest on secure foundations. Nevertheless, there is a deeper moral conveyed by the book, namely, that the path to happiness and greatness is securely found only in humility. The heroine, like many persons in real life, rises to her full moral stature, by having her faults burnt away in the crucible of pain, and at the last finds peace in self-sacrifice and self-dedication to noble ends. She is an attractive pagan, but through ignorance talks and acts like a pagan. The setting of the story is the fine conservative English family, the style is brilliant, the characterization is honest and well-sustained, and the plot is carefully worked out.

"The Rustle of Silk" (Little, Brown), by Cosmo Hamilton, is the story of a girl, born in humble circumstances, who feeds her soul with romantic dreams, falls in love with the picture of a great statesman, discovers that he is unhappily married and saddened by the cares of office, and dedicates herself to the work of consoling him by platonic affection. Her adventures in London, as the maid of the man's wife, her successful attempts at masquerading as a society beauty, and the final accomplishment and failure of her self-imposed task are the burden of the story.

"The Day of Faith" (Little, Brown, \$1.90), by Arthur Somers Roche, is a story that begins well, but lags progressively. Having done a great wrong, a wealthy girl proceeds to make reparation by devoting herself to social-service work, the underlying principle of which is practical faith in the dictum, "Thy neighbor is perfect." A billionaire usurps her place and by modern efficiency methods makes the whole world observe the day of faith, on which every human being pauses and proclaims his adherence to the principle. For a week or so it seems as if the millennium has come, during which the billionaire plays on the gullibility of mankind, and seizes the spoils. The world realizes that it has been duped and the reign of selfishness begins again. There is a two-fold theme: the possibilities of universal brotherhood and the folly of believing that wealth can buy the things of Heaven. The moral is sound and strongly enforced, but the author's manner of treating it makes large demands on the reader's patience.

*Canon Law for Students.*—Father Cocchi, of the Congregation of the Mission, has given to the public three excellent volumes of his series on Canon Law, which he hopes to complete before the end of next year. The general title of the series is "*Commentarium in Codicem Iuris Canonici ad Usum Scholarum*" (Marietti, Turin), and the volumes just published have for their titles "*Normae Generales*," "*De Clericis in Genere*," and "*De Clericis in Specie*." They are a commentary on the first book of the Code and on the first and second sections of the second book of the Code, and embody the lectures the author has been giving to the students of the Lazarist college for foreign missions at Brignole-Sale. The books are well adapted to the classroom, for they are written in clear, compressed style, with the most modern typographical emphasis of relative importance. The method followed is to indicate the scope of the title, and of the

chapter; this is followed by preliminary data necessary for the right understanding of the point at issue, by general explanations, by definitions, and detailed exposition, which embrace historical settings and copious references. One of the best features of the treatment are the recurrent analytical summaries, which enable the reader to catch at a glance the inter-relations of the various groups of canons. Both professors and students of Canon Law will find Father Cocchi's books interesting and useful.

*The Story of a Great Pope.*—The multiplication of such instructive and interesting books as "*St. Gregory VII*" (Notre Dame Series. St. Louis. Herder, \$1.80) should do much to popularize the reading of the lives of the Saints among Catholics and take away the long-standing reproach that they do not know their own. The anonymous author of this biography of one of the greatest of the Popes and of the world's constructive statesmen, has given us in a few simple, yet vivid, chapters a dramatic picture of the eleventh century and of its central figure, that stern, yet forgiving, Hildebrand of Cluny, who as Gregory VII forever freed the Church from slavery to lay influence. Of this Pontiff Leo XIII wrote that since the days of St. Peter there is no hand whose work is so conspicuous in the constitution of the Church as that of Hildebrand. In simple style and easy narrative, the author brings before us great figures like those of Matilda of Tuscany, the heroic Daughter of the Church, of Robert Guiscard, William of Normandy and Godefroi de Bouillon, and above all that of Gregory himself the central figure in the colorful story. The book makes no pretense of being learned and scientific history. But it is accurate in fact and quite correct in judgment. It deserves to be widely read.

—The latest of Mother Forbes' attractive little biographies of God's holy ones is the life of "*St. Benedict*" (Kenedy, \$1.00). The great patriarch of Western monasticism is simply sketched, while the wide and beneficent influence of the Order he founded is interestingly described.

*Our Lady's Praises.*—These lines from Coventry Patmore's "*The Child's Purchase*" seem to have been written with Wordsworth's well-known sonnet on "Our tainted nature's solitary boast" in mind:

Sweet Girlhood without guide  
The extreme of God's creative energy;  
Sunshiny Peak of human personality;  
The World's sad aspirations' one Success;  
Bright Blush, that sav'st our shame from shamelessness;  
Chief Stone of stumbling; Sign built in the way  
To set the foolish everywhere a-bray.  
Hem of God's robe, which all who touch are healed;  
To which the outside many honor yield  
With a reward and grace  
Unguessed by the unwashed boor that hails him.

*Shakespeare.*—Teachers and students of English literature will find very valuable a thoughtful "*Estimate of Shakespeare*" (Schwartz, Kirwin & Fauss, \$0.75), by Father John A. McClorey, S.J. The little book is largely made up of matter taught the junior class of St. Louis University. In the first part of the volume can be read excellent papers entitled "*Poet of Nature*," "*Poet of the Preternatural*," "*Creator of Woman's World*," "*The Myriad Minded*" and "*Poet of Miraculous Power of Expression*." In the second part, which deals with "*Shakespeare and Tragedy*," the author offers the Catholic student of the great plays a wealth of critical lore. The old Greek principles of tragedy are examined, Shakespeare in hand. Father McClorey's pages on the poet's "*Representation of Providence*" and his "*Art, Morality and Emotional Effect*" are particularly good.

## Sociology

### Hamilton on Broadway

**I**N Trinity Churchyard I stood, near the grave of Alexander Hamilton. Overhead the chimes sprinkled with holy sounds the air, and the sweet notes floated over Broadway, Wall Street, and the mart of the golden calf. But the chimes prayed alone to God, like a hermit in the desert. None in the crowd stopped to listen; heedless of the music they hurried on, heedless, too, of the great statesman who lies buried at the head of Wall Street.

Hamilton had his day. Possibly, too, the spirit which lifted this young foreigner to an eminence scarcely less exalted than that of his great contemporaries, his friend, Washington, and Jefferson, his antagonist, has also had its day. The question may be put, and is pertinent, for it strikes to the base of our political institutions. "We call that man who cares not for the public weal," wrote Thucydides, "not an inoffensive citizen, but a worthless nuisance." In a democracy he becomes a source of civic corruption. Within the last three weeks two American prelates, the Archbishop of Baltimore and the Bishop of Cleveland, have sounded the warning, repeating the words of the Fathers, that the American democracy with all its wonderful possibilities for religion and civilization, cannot endure, unless citizens and the States recognize their duties and defend their rights.

Like all things human, governments, left to themselves, weaken and decay. The ever-present danger to a republic is that it may degenerate into a petty, meddling, nagging, puritanic paternalism, assuming duties for which it was never created and which it cannot fulfil, while it neglects the work which it can perform for the common weal. Within the last month, the Governors of seven States have called upon the people to put a stop to the propagandas which are breaking down the American form of government to substitute for it a government by federalized political bureaucrats. It is high time to return to the Constitution, and the ideals of its makers. If we cannot now call up the mighty spirit which vivified Jefferson, the author of the Declaration of Independence, and of Madison, the Father of the Constitution, let us at least return to the statesman, whose principles have been distorted beyond recognition by his successors, Alexander Hamilton.

Hamilton, it has been said, was no friend to popular government. In his desires, he contemplated a President with powers scarcely less than those of a despot, and States, mere geographical divisions, governed by prefects, the creatures of the President. He knew that the simplest of all governments was a despotism, the most complicated, a democracy; but while he hated despotism, he was fundamentally distrustful of democracy. In view of the history of the last fifty years, it is indeed curious to note Hamilton's fear that by degrees the States would find themselves strong enough to disregard the Federal

Government. Knowing the weakness of the old Confederacy, "a mere rope of sand," he set himself to devise plans by which that day would be flung far into the future. But Hamilton was a patriot as well as a spinner of political theories. Accepting the inevitable, after the Philadelphia Convention, he insisted that the powers which under the Constitution the States had reserved to themselves, be held as inviolable as the powers conferred upon the new Government, and from this position, he never receded.

Thus it came to pass that a man whose political philosophy had little sympathy with State rights, expressed himself in terms which Calhoun and Jefferson Davis might, and did, adopt. Combating the opposition of Mason and Henry, which threatened to dominate in the New York Constitutional Convention, Hamilton argued:

The State governments are essentially necessary to the form and spirit of the general system. As long, therefore, as the Congress have a full conviction of this necessity, they must, even upon principles purely national, have as firm an attachment to the one as to the other. This conviction can never leave them, unless they become madmen.

What Hamilton would have thought of the paternalism which is gradually breaking down the desire and the ability of the respective States to govern themselves under the Constitution, is thus made plain:

While the Constitution continues to be read, and its principles known, the States must, by every rational man, be considered as essential, component parts of the Union; and therefore the idea of sacrificing the former to the latter is wholly inadmissible. And again:

I insist that it can never be the interest or desire of the national legislature to destroy the State governments. It can derive no advantage from such an event; but, on the contrary, would lose an indispensable support, a necessary aid in executing the laws, and conveying the influence of government to the doors of the people. The Union is dependent upon the State governments for its chief magistrate, and for its Senate. The blow aimed at the members must give a fatal wound to the head, and the destruction of the States must be its political suicide. Can the national Government be guilty of this madness?

But, frankly, we have fallen upon days of madness. What Hamilton, devoted as he was to centralization, thought impossible, has actually been advocated on the floor of Congress, and, worse, has been approved in legislative act. The old American pride in the ability of the people to govern themselves, to provide for their own needs, and for the needs of their communities, is threatened by a spirit of sluggishness and weakness, which will be the ruin of the government as established by the Constitution in 1789. Scarcely a day passes without bringing to light some new scheme to transfer the reserved powers of the States to Washington, and to vest in it duties which should be borne by the local governments. The process is gradual, but sure, and as it advances, the democracy of our fathers is replaced by a deadening, destructive paternalism. And paternalism means ultimately the ruin of private initiative and enterprise.

Yesterday, the building of roads by the Federal Government was forced over the protests of Jefferson and Monroe, whose prophecies of evil have been more than fulfilled. Today, it is proposed that the Federal Government supervise the health of the citizen, teach the hygiene of maternity, enter the home to prescribe the conditions under which the child is to be nursed; care for the child's teeth, food, clothing, and education; and find jobs for the jobless, homes for the homeless, and clothes for the clothesless. Yesterday, it was good roads; today it is the school, that must be brought under Federal control, along with the hygiene of maternity and childhood. What will it be tomorrow? In the end, what will be left to the father, the mother, the teacher, or the citizen, except to pay taxes to defray the mounting expenses of a paternalistic and inefficient government? "Despotism," wrote De Tocqueville wisely, "often promises to make amends for a thousand ills. The nation is lulled by the temporary prosperity which accrues to it, until it is roused to a sense of its own misery."

PAUL L. BLAKELY, S.J.

## Education

### Literacy and Education

I AM in receipt of an anonymous letter, but not one of those wicked epistles sardonically signed "A Well-Wisher," hinting that retribution is about to overtake you. It is from a friendly, if somewhat weak-minded person who says that he admires me, and he encloses a quotation from Sir Francis Galton. Now, why anyone writing me on the subject of Sir Francis Galton should choose to remain anonymous, is beyond my comprehension, for if ever I contradicted Sir Francis, he never heard me; so there is no bad blood, in consequence, between us. In fact, all I know of Sir Francis is that he is an anthropologist of a somewhat imaginative temperament, with unorthodox views on Malthusianism. But, in the present instance I am glad to agree with him.

Now, according to my correspondent, Sir Francis once undertook something like a comparative study of Greek and English culture, which he summarized in this sentence: "The average ability of the Athenian of the classical period was, on the lowest estimate, as much greater than that of the modern Englishman, as the ability of the Englishman is above that of the African Negro." Now, I have known some Englishmen—but let that pass. Let us suppose, after the manner of the mathematician, that for "Englishman" in Sir Francis' comparison, we may substitute "American," and set out in search of some profitable, if unpleasant, conclusions.

What Galton says is strikingly reminiscent of a passage in "Modern Democracies" in which the late Lord Bryce traces the relation of literacy to civic efficiency. The modern democratic theory, he premises, rests upon two assumptions, first, that the gift of the suffrage creates the

will to use the suffrage, and, second, that literacy creates the capacity to use the suffrage aright. This view is hopeful, is comforting, but is it true? The real question, as Bryce pertinently observes, is not whether illiteracy disqualifies, but to what extent literacy qualifies. Was the shrewd, hard-headed Englishman of sixty years ago, unacquainted with newspapers because he read with difficulty, if at all, less fitted for the exercise of the suffrage than the literate flapper or hair-polished flipper of today? Bryce will not answer affirmatively. And he points out that the first people who "worked popular government" learned the method from no printed page. Measuring them by modern tests, the Athenians may be considered an illiterate people. Certainly, few of them could read, and fewer write. But "the Athenian voters who sat all through a scorching summer day, listening to the tragedies of Euripides, and the Syracusan voters who gave good treatment to those of their Athenian captives who could recite passages from these tragedies whereof Syracuse possessed no copies, were better fitted for civic functions than most of the voters in modern democracies." Surely, it is worth noting that these Athenians who had no newspapers, no phonographs, and no little red schoolhouses, reached a degree of mental culture which enabled them to create masterpieces in literature and art which are the envy at once and the despair of the modern intellectuals.

These reflections may be true, but they seem to throw no helpful light upon our own educational difficulties. Yet it is fair to ask why, with our compulsory education laws, which may soon be extended to enfold the little boys and girls of twenty-one, with our high schools and academies almost in every village, with our colleges making a fine gesture of rejecting the unfit to concentrate their attention upon promising subjects—it is fair to ask why all this tremendous labor does no more than bring forth a race of ridiculous intellectual mice. Dr. C. F. Thwing, in a recent essay, says that our colleges fail, because they do not teach the student to think. Ultimately, then, the blame falls on the faculty. Teachers, remarks Dr. Thwing, must be "inspirers," men endowed with "dynamic powers and vitalizing forces, if they would create the mood of reflection in the mind of youth." But, he adds, pessimistically, let us hope, "humanity does not create a number sufficient to meet the recurring and increasing demands." It is true that the influence of the teacher for mental-arrest or development is enormous; still, one inclines to suspect the explanation which throws the failure of our colleges in major part upon the faculty. Incompetent teachers there are, too many of them, and their number is daily increased by our wretched pedagogical methods. But the adjective does not apply to the profession, except with generous restrictions.

Yet Dr. Thwing's view is shared in part by Dr. Albert Feuillerat, who recently contributed some interesting conclusions on American college life to the *Revue de Deux Mondes*. American students, he believes, are trained to

learn rather than to think. They "love facts, but they do not generalize from facts." Their purpose is, apparently, to acquire an acquaintance with "facts," not general facts, but facts which can be put to some practical use, and they are suspicious of speculation. Thus they fail to see "that the power of generalization is the greatest force possessed by the human intellect, and that facts should be considered only the steps by which to rise to those heights where shine, pure and clear, principles and laws."

Dr. Thwing argues that our teachers do not train the pupil to think; with the customary clarity of the Frenchman, Dr. Feuillerat specifies by saying, rightly or wrongly, that instead of inducing the student to think, the teacher encourages him to collect facts, and puts no value on the ability to generalize from a knowledge of facts. Knowledge is power, especially if the knowledge be of a kind readily translatable into terms of commercial advantage. Dr. Feuillerat expresses himself diplomatically, but it is humiliating to confess that his indictment of our educational aims is so largely true. Worse, the evil system of the lower schools is crowned by the elective system in the colleges. The American student's inability to generalize "is aggravated by the elective system. The student is permitted to choose among the courses offered by the university those which correspond best with his preferences or his needs, and as these courses are numerous, it is easy for him to satisfy his caprices. It is true that some colleges have used prudence in applying this system by limiting the choice in certain subjects. But it is not less true that the student has too many opportunities of following the inspiration of his inexperience." A happy phrase, "the inspiration of his inexperience," but corresponding to a reality which, in the words of President Butler of Columbia, annually sends forth from many colleges "a very substantial group . . . who to all intents and purposes are as undisciplined and uneducated, both in mind and in morals, as if they had enjoyed no advantages whatever."

Continuing his criticism of the elective system, Dr. Feuillerat strikes at another American heresy which attaches to all studies, Greek, geology, jiu-jitsu, or basket-making, the same educational value:

The student has an inclination to pick out subjects which may be useful to him later in his vocation, without inquiring whether he has laid the indispensable foundation of general culture. He forms the habit of putting on the same plane all the manifestations of human activity, without making the necessary distinction between those which are essential to the development of the mind, and those which can only satisfy curiosity, or serve an immediate end. For the principle which led to the adoption of this system is that all the sciences have equal educational value, provided that they are studied in a scientific spirit, and that they lead thereby to the development of the mind.

But after all this cry, what wool have we gathered? Let us summarize: (1) Dr. Thwing accuses our teachers of inability to create in the pupil "the mood of reflection." (2) Dr. Feuillerat observes that our young collegians,

while stimulated to grub for facts, are not taught to think. (3) In the elective system, the French professor discerns a factor which accents our national inclination to minimize the value of general culture. And, finally, (4) our critics suggest a rejection of the principle that brick-laying and Latin literature equally adorn a college curriculum, and advise a return to what we of an earlier and simpler day, were wont to call "the cultural subjects" as the necessary foundation for the professional studies.

JOHN WILBYE.

## Note and Comment

### The Oberammergau Passion Play

PREPARATIONS for the historic passion play at Oberammergau are nearing completion. Thirty-one performances will be given between May 14 and September 3. The actors number nearly 700, of whom 122 have speaking parts. The simple piety of the villagers resists all temptations to commercialize this greatest of dramas. The pay given the performers themselves is insignificant. The charge for ordinary seats in the vast theater will not be more than about half a dollar in American money. In spite of the vast throng of witnesses, who in 1910 numbered 270,000, the profits are not large when all expenses have been paid. They are divided into three parts, one being given to the actors, another devoted to the upkeep of the theater and various necessities connected with the performance, and the third to public utilities, such as canals, roads, education, charities and religion. Thus the spirit of the medieval gildsmen is kept alive in this Catholic village and its glorious mystery play.

### Events in American Catholic Journalism

CATHOLICS will be interested to hear of the celebration of the golden jubilee of the Catholic daily *Amerika*, which for the past fifty years has been published at St. Louis. Its discontinuance had been decided upon and was even officially announced, but it was averted at the last moment. "We are glad," writes Archbishop Glennon in his letter of hearty congratulation, "that your fiftieth anniversary is with the quick and not with the dead." After weathering the storms of the long war-period it is now spreading its sails for more adventurous voyages. "Hence when your management took heart again and continued the publication," the Archbishop says, "and proposes to give us each day a better and more interesting paper, there is, I believe, every reason for renewed congratulation." In this connection mention may also be made here of the recent death at Detroit of the editor of another German-language publication, the veteran journalist, Mr. Engelbert Andries, who was probably the Nestor of German-Catholic journalism in the United States. For more than a generation he continued at De-

troit the publication of the excellent Catholic *Stimme der Warheit*, until in 1918 the difficulties created by the late war forced him to set the final period to his fruitful labors of the pen. Many noted German-language journals have passed out of existence, but they all accomplished their great purpose of preserving and strengthening the Faith in the hearts of many thousands of American Catholics.

Psychology of  
a Silk Hat

THE most important thing at the Genoa Conference, an editor of the *Nation* tells us, was Tchitcherin's silk hat. While lesser details, referring mainly to governmental policies, were easily arranged, the major issue of the proper hat for a Communist delegate to wear nearly split the party.

After a furious debate between the pro-toppers and the anti-toppers, the former won and 150,000 rubles was voted to each delegate with which to buy a silk hat. The purchases were made in Berlin, but that did not end the difficulties; Tchitcherin absent-mindedly left his topper behind at the Austro-German frontier. By stopping the Bolshevik special and telegraphing back, the headgear was finally recovered and the Commissar for Foreign Affairs was able to appear on Main Street, Genoa, properly housed under the conventional silk hat of bourgeois civilization. Thus did democracy show its acumen.

Now this is excellent fooling, but there is more than a modicum of truth in the editor's conclusion that: "Dangerous Socialists are always wild-eyed and long-haired. Nothing that Tchitcherin says in a silk hat and spats will be regarded as subversive."

A Costly  
Nine-Foot Giant

THE Budapest correspondent of the *Journal of the American Medical Association* recently entertained its readers with an account of a Russian giant named Kazanloff, who has been on exhibition in Hungary. He is said to be the tallest man on record. Kazanloff, we are informed, is thirty-four years of age, his height is 9 feet and 3 inches (282 cm.), and he is built in proportion to his height. Thus, his hand is 1 foot, 1 inch (33 cm.) from finger to wrist; his foot is 1 foot 9 inches (53 cm.) long; his chest measurement is 56 inches (142 cm.); the circumference of his head is 25 inches (63.5 cm.) and his weight is 208 kg. (458 pounds). To support this huge frame, he eats an amount that would satisfy four others of good appetite. In four meals in the course of the day he consumes 4 or 5 pints (from 2,000 to 2,500 c.c.) of milk, from fifteen to twenty eggs, 3 or 4 pounds (from 1.3 to 1.8 kg.) of meat, five or six loaves of bread, large quantities of potatoes, beans and other vegetables, 2 or 3 liters (from 4 to 6 pints) of wine, and 5 or 6 liters of beer. These quantities appear to be well attested, as do the measurements of his proportions; but the fact that arrests attention particularly in the accounts of the giant's habits is the enormous amount of sleep that he needs. Normally he passes a large portion of the day in slumber, and he has been known to sleep for twenty-four hours on end. Even when awake, his movements are slow and deliberate, and he is inclined to doze off when left alone, the only stimulus to exertion

being the cravings of hunger, which are said to be acute.

This wonderful mountain of a man, writes the correspondent, intends to renounce the emoluments of a "freak" and go back to Siberia to "work" on his father's farm. Mr. Kazanloff, Senior, let us hope, is possessed of abundant means and lives in a land that is far, far away from the famine districts of Russia.

Fabiola Photo-Play  
Corporation

M R. ANTHONY MATRE and Dr. Condé B. Pallen, who have long been interested in the production of moving pictures and the utilization of this great industry for the purpose of Catholic truth and devotion, have recently launched a new enterprise which they hope to incorporate under the name of the Fabiola Photo-Play Corporation. With them are associated some prominent business men and leading experts in this particular work. The first film, which is now under preparation, is an elaborate production of Cardinal Wiseman's "Fabiola," which Mr. Matre had dramatized several years ago for the speaking stage. Judging from the pictures offered in the booklet prepared to announce the new corporation and invite incorporators from among "a limited number of men of influence and financial responsibility," the new film-play will be an unusual production. It is to be the first of a series of "clean, wholesome, entertaining, elevating feature and educational pictures." Those interested can address F. J. Matre & Co., 175 W. Jackson Boulevard, Chicago.

Workers' Colleges in  
the United States

THE Workers' Education Bureau of America recently held its second annual conference at the New School for Social Research in New York. The event calls attention to the number of labor schools in the United States. At the very first session there were speakers from the Trade-Union colleges of Washington, Chicago, Passaic, Philadelphia and Boston; from the Labor colleges of St. Paul, Rochester and Denver; from the Brookwood Workers' College and the Socialist Rand School of Social Science. The aim of the Workers' Education Bureau is, among other things:

To collect information relative to efforts at education on any part of organized labor, to cooperate and assist in every possible manner the educational work now carried on by the organized workers; and to stimulate the creation of additional enterprises in labor education throughout the United States.

It is interesting to note that the Cooperative League of America has also just opened a school at the League's House, inaugurating its work with a series of ten lectures on the history and methods of cooperation. We may add here that a College of the Cooperative Movement is to be opened also in Rome. It will be sponsored by the Italian Cooperative Confederation, in which the various Catholic cooperative leagues in Italy are united. The classes begin August 20.